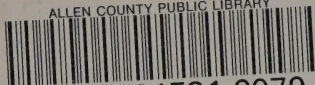


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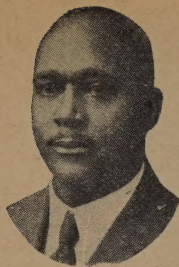
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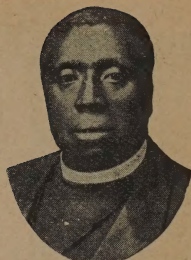
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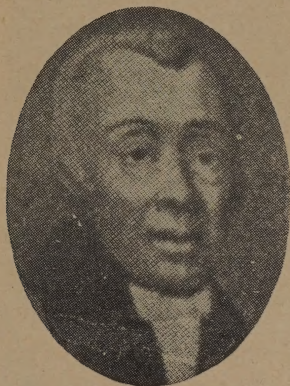
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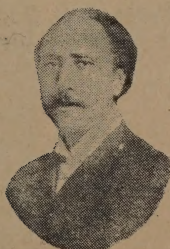
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Founder and First Bishop
Born, 1760—Died, 1831



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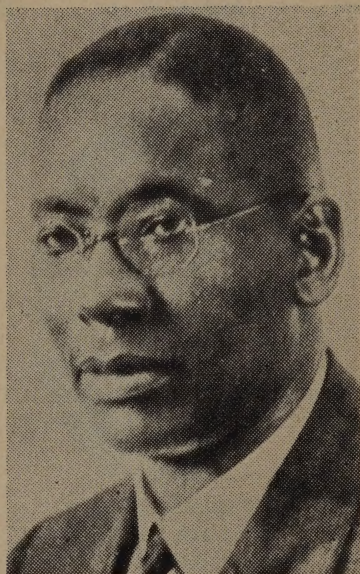
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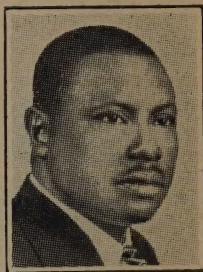
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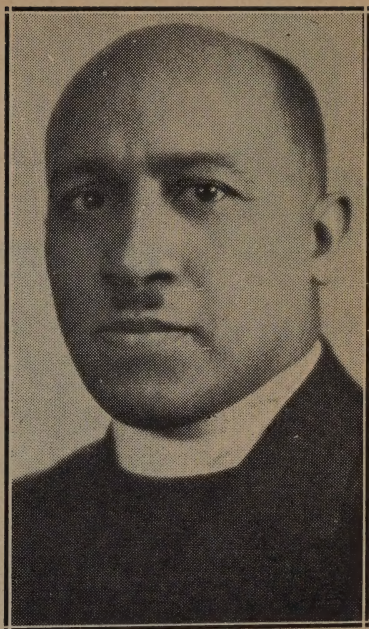
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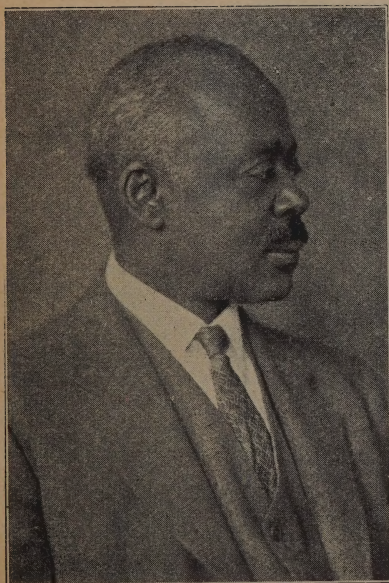
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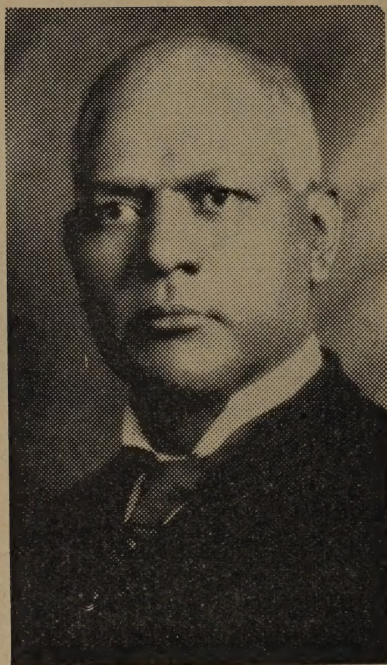
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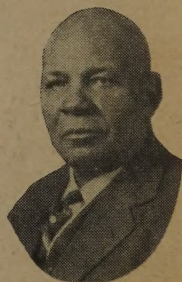
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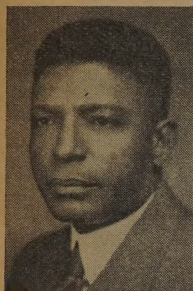
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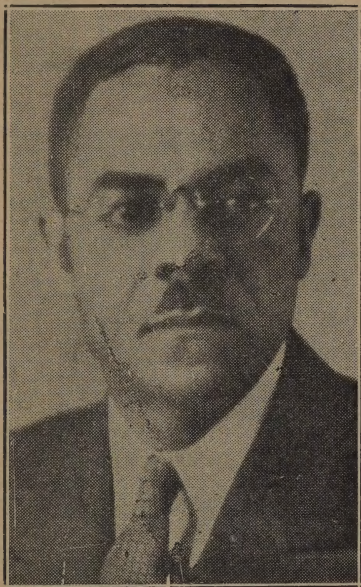
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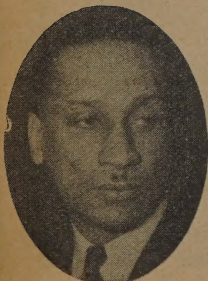
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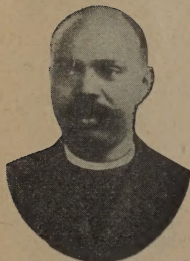
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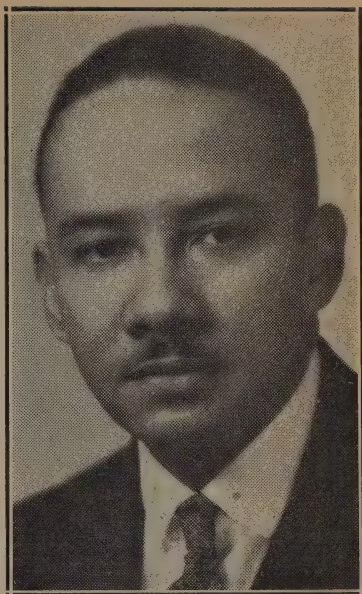
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NOTE: We regret that we could not secure the cuts nor pictures of
Bishops N. W. Williams, H. Y. Tookes and D. Ward Nichols.

VITAL FACTS
CONCERNING
THE
AFRICAN METHODIST EPISCOPAL
CHURCH

ITS
ORIGIN, DOCTRINES, GOVERNMENT,
USAGES, POLITY
PROGRESS

(A Socratic Exposition)

By

JAMES H. SMITH, D. D.

With an Introduction by

The Rt. Rev. Sherman L. Greene, A. M., D. D.

Revised Edition, 1941

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By

JAMES H. SMITH

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DEDICATION

To my lamented and sainted father and mother, Henry and Edith Smith, who taught me to love and serve the Lord; to my devoted wife, Mrs. Mattie J. Smith, who has sympathized, sacrificed and served with me in the ministry through the years; to my ministerial comrades in whose ranks I have marched for forty years, and to the loyal and faithful lay members and friends of the African Methodist Episcopal Church, I sincerely dedicate the contents of this volume.

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Dr. R. R. Wright Jr.
9. One Thousand Questions Concerning the M. E. Church—
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FOREWORD

The publishing of this little book is born of a desire to bring our young ministers and lay members face to face with the vital facts—in a concise and condensed form—concerning the origin, doctrines, government, usages, polity and progress of the African Methodist Episcopal Church. The author found many excellent books carrying a part of the information needed, but none of them covered the whole field.

If the facts briefly set forth in this volume, assist in bringing our African Methodist people into a fuller knowledge of what all intelligent Methodists ought to know, and thereby increase their interest in and zeal for the kingdom of Christ, and help RE-SELL African Methodism to ourselves and to the world, the hopes of the author will be fully realized.

JAMES H. SMITH

July, 1939.

FOREWORD—REVISED EDITION

The need of a revision of "Vital Facts Concerning the A.M.E. Church" grows mainly out of many legislative changes that have taken place since the publication of the first edition in 1939, and because of the discovery of many other facts concerning African Methodism that are vital to its history and progress.

The recent General Conference which convened in Detroit, Michigan, May 1940, marked a new epoch in the history of African Methodism. The author, having been a member of the General Conference since 1908, can say without fear of successful contradiction that more constructive legislation was passed by the last General Conference than was passed in three previous general conferences.

The creation of Commissions on Evangelism, Rural Church, Social Welfare, School Problems, Research and Publicity, Finance and Budgeting, a new set-up for a definite program of Religious Education, and the high grounds the church has taken on such vital subjects as War and Peace, Race Relations, Industry and Economics, Communism, Temperance, and the menace of "Isms" are indisputable evidences of the fact that the church is safe amid the winds of reverses and adversities, that she will, under God, weather the storms and make her landing safely into the peaceful harbor of great achievements in racial uplift and human salvation.

March, 1941.

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INTRODUCTION

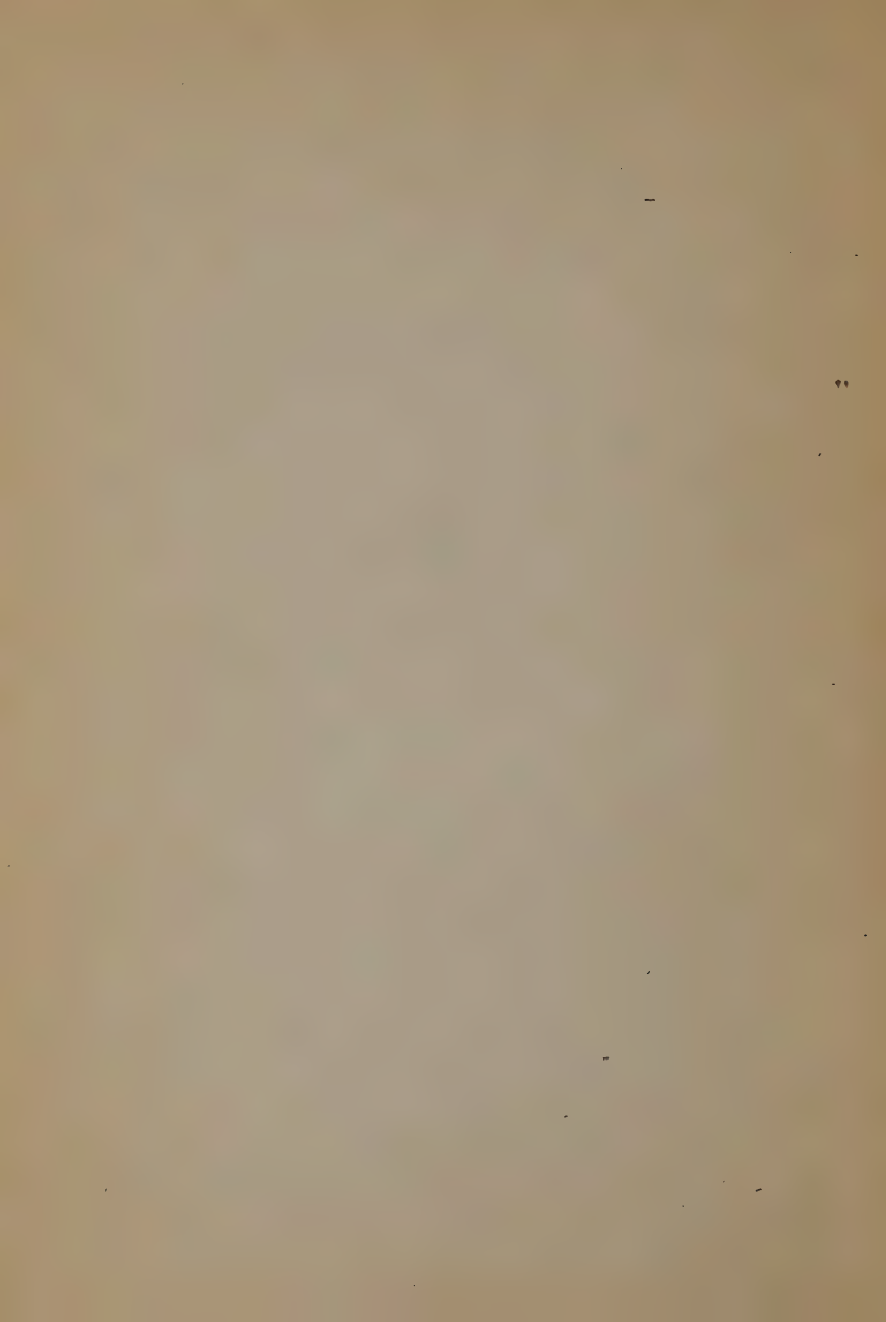
We were aboard a fast moving east-bound "Pennsylvania Passenger" when the author of this new treatise, entitled "Vital Facts Concerning the African Methodist Episcopal Church," invited me to write an introduction to a book which he proposed to write and publish.

At the time, I had no idea of the magnitude and comprehensiveness of the questions which he planned to treat, but now that the complete manuscript has been placed before me, I behold far more clearly the vast problems that engaged his mind and heart. Indeed, I am not only amazed as I ponder the tremendous research and most valuable data brought together and commented upon so concisely and masterly, considering the busy life of the author as Metropolitan Pastor, Presiding Elder and active Churchman; but no less I marvel at the long-felt need of such a work on the part of the membership of our great church, including both the ministry and laity.

The manuscript before me covers many ultra vital questions, all but indispensable to the successful minister and lay-worker. Its comment upon the Origin, Doctrine, Government, Usages, Polity and Progress of the A. M. E. Church is not only unique but masterful and portrays the sincere, sturdy, plodding and tireless qualities that mark the long career of the author as Metropolitan Pastor, Presiding Elder, student and scholar.

We hope and predict for the new publication a wide, intensive and thorough-going circulation. It should not only notably improve, refresh and strengthen the knowledge of the average minister but also greatly enhance the knowledge and quicken the interest of our laity as regards the past, present and future operations of our great and beloved denomination. We, therefore, commend this rather unique and notable treatise, first to each and every branch of our denominational set-up and then, no less to the Christian World as a whole.

S. L. GREENE,
One of the Bishops of the
A. M. E. Church



AUTHOR'S NOTE
THE AFRICAN METHODIST EPISCOPAL CHURCH
1787-1941

MOTTO: God our Father, Christ our Redeemer, and Man our Brother.

AIM: The world for Christ, and manhood Christianity, social justice, equal opportunity and fair play for Negroes.
WATCHWORD: "Go Forward."

"Go Forward" has been the watch-word of the members of the African Methodist Episcopal Church since the day God, by the hand of Richard Allen, led them out of the Egyptian bondage of Religious Slavery, across the Red Seas of Difficulties, through the Wilderness of ignorance and sin to the promised land of Manhood Christianity for the Negro. "The Lord hath done great things for us whereof we are glad."

The African Methodist Episcopal Church has been a pathfinder or trailblazer for the Negro for more than a hundred years. It struck the first blow for Manhood Christianity for the Negro; it made the first and solemn protest against

proscription, discrimination and jim-crowism; it taught the Negro his first lesson in Christian citizenship and self-reliance; it gave the Negro the first mutual aid society for the care of the sick and distressed; it established the first institution of higher learning for Negroes, Wilberforce University; it established the first publishing house for Negroes, the A. M. E. Book Concern; it published the first newspaper and magazine for Negroes, the Christian Recorder and the A. M. E. Review, respectively; it furnished the United States Army with its first Negro chaplain, Henry McNeil Turner; and Richard Allen was the first Negro ordained deacon and elder and consecrated bishop in protestant Methodism. The African Methodist Episcopal Church is the most remarkable demonstration of the capabilities and possibilities of black folks that the world has ever known.

“Forward through the ages
In unbroken line,
Move the faithful spirits,
At the call divine.
Gifts in diff’ring measure,
Hearts of one accord,
Manifold the service,
One the sure reward.”

VITAL FACTS
CONCERNING THE AFRICAN METHODIST EPISCOPAL
CHURCH—ITS ORIGIN, DOCTRINES, GOVERNMENT,
USAGES, POLITY AND PROGRESS

CHAPTER I
AFRICAN METHODISM

Origin

1. What is African Methodism?

It is the name applied to a distinct group of Christians who withdrew from the Methodist Episcopal Church in 1787 that they might worship God under their own "vine and fig tree," unmolested and unafraid.

2. Who was the founder and chief promoter of African Methodism?

Richard Allen.

3. When and where was Richard Allen born?

February 14, 1760, at Philadelphia, Pennsylvania.

4. Was Richard Allen ever a slave?

Yes, Richard Allen's father and mother and their four children belonged to William Chew who sold them into Delaware, near Dover, to Mr. Stockley in 1767. Richard Allen was seven years old.

5. How did Richard Allen come into possession of his freedom?

He purchased the freedom of himself and brother for two thousand dollars. Mr. Stockley was very kind to his slaves. He allowed them to attend religious services and work at odd times for which he paid them.

6. When and where was Richard Allen converted?

He was converted in 1777 near Dover, Delaware, at the age of 17. After moving to Philadelphia, he joined St. George Methodist Episcopal Church. In speaking of his conversion, Allen said, "I was happy, then I doubted. I

thought hell would be my portion. My dungeon shook and my chains fell off. I cried, 'Enough, for me my Savior died!' "

Allen's mother, older brother and sister were also converted. On the invitation of Richard Allen and by the consent of his master, Rev. Freeborn Garrettson preached in Allen's master's home from the text, "Thou art weighed in the balance and found wanting."

7. When was Richard Allen licensed to preach?

In 1782, at the age of 22 years.

8. When and by whom was Richard Allen ordained deacon and elder?

In 1799, by Bishop Francis Asbury of the Methodist Episcopal Church. Allen was 39 years old. He was the first colored man ordained deacon and elder in protestant Methodism.

9. When and where was American Methodism formally organized?

In 1784, at the famous Christmas conference which met in Baltimore, Maryland, December 25, 1784.

10. Was Richard Allen present?

Yes, Richard Allen and Harry Hosier were the only colored people present. They were recognized as local preachers. Francis Asbury and Thomas Coke were elected bishops at this conference.

11. Did Richard Allen remain a member of St. George Methodist Episcopal Church?

He did not. Allen and his associates withdrew from St. George M. E. Church because of ill treatment at the hands of their white brothers, who pulled them from their knees while in the act of prayer and ordered them to the gallery.

12. When did they withdraw?

In November 1787. Allen was 27 years of age. Absalom Jones, William White, Doris Jennings, William Gray, Will-

iam Milsher, Monday Janney, Caleb Hyland were among those who withdrew.

When they withdrew, they were invited to join the Episcopal Church. Allen said, "I told them that I could not accept their offer as I was a Methodist." Absalom Jones accepted and became the rector of St. Thomas, Philadelphia, the first Episcopal Church in America.

13. Where did Richard Allen and his associates worship after withdrawing from St. George Church?

In an old blacksmith shop which they purchased from Mr. Sims at a cost of \$35.00, and moved on Sixth Street near Lombard Street in Philadelphia, Pennsylvania.

14. When did Richard Allen and his associates adopt a declaration of independence?

In 1794. The declaration follows:

"We consider every child of God a member of the mystical body of Christ. Yet in the political government of our church, we prohibit our white brethren from electing or being elected into any office among us, save that of a preacher or public speaker."—Preamble.

"Whereas, from time to time, many inconveniences have arisen from white people and people of color mixing together in public assemblies, we have thought it necessary to provide for ourselves a house separate from our white brethren: (1) To obviate any offense that mixing with our white brethren might give them; (2) To preserve as much as possible from the crafty wiles of the enemy our weak-minded brethren from taking offense at such partiality as they might be led to think contrary to the spirit of the gospel, in which there is neither male nor female, barbarian nor scythian, bond nor free, but all one in Christ Jesus; (3) That we might the more freely and fully hold the faith in unity of spirit and the bonds of peace together."

NOTE—(1) The American constitution and the African Methodist Episcopal Church were born in the same

year and in the same place, 1787, Philadelphia, Pennsylvania.

NOTE—(2) The Declaration of Independence was adopted July 4, 1776, and the Declaration of Independence of African Methodism was adopted June 10, 1794.

15. What name was given to this new church organization?

African Methodist.

16. What name was given to the first church edifice?

Bethel. On July 29, 1794, when Bishop Asbury dedicated the new church built by Allen, Rev. John Dickens prayed that the new church might be a BETHEL to the gathering in of thousands of souls. This suggested the name for the the new church.

17. Where was it located?

On Sixth, near Lombard Street.

18. Who was its first pastor?

Richard Allen.

19. When and by whom was this church edifice dedicated?

In June 1794, by Bishop Francis Asbury.

20. When did the African Methodist Episcopal Church take on organic form?

At its first General Conference (Organic Convention), which met in Bethel Church, Philadelphia, April 9, 1816.

21. Who was elected secretary?

Richard Allen Jr.

22. Who composed the delegation?

Reverends Daniel Coker, Richard Allen, Richard Williams, Peter Spencer, Jacob Marsh, William Anderson, Henry Harden, Edward Jackson; Messrs. Edward Williamson, Stephen Hill, Nicholas Gilliard, Reuben Cuff.

23. Who was elected and consecrated bishop at this General Conference?

Richard Allen. Daniel Coker was elected first but declined. Daniel Coker was tried and expelled from the Baltimore Annual Conference in 1818 on charges brought by James Cole, but was readmitted to the conference in 1819.

Daniel Coker was among the first company of emigrants who sailed for Africa seeking a home of unfettered freedom. He was one of the agents of the American Colonization Society. The date of his death is unknown.

24. By whom was Richard Allen consecrated to the bishopric?

By five regularly ordained ministers, among whom was Rev. Absalom Jones, a priest of the Protestant Episcopal Church, who had been ordained by Bishop White.

25. Was Richard Allen the first Negro ordained deacon and elder and consecrated to the bishopric in Protestant Christianity?

Yes.

26. What was the duration of Allen's episcopal services?
Fifteen years, eleven months and fifteen days.

27. How long did Richard Allen serve as senior bishop?
Fifteen years, eleven months and fifteen days.

28. When did Richard Allen die?

March 26, 1831. Mrs. Sarah Allen, his wife, died July 16, 1849, at the age of 85, at the home of her daughter, Mrs. Ann Adams, Philadelphia.

29. Where does his body rest?

In Bethel Church in the Allen Museum, Philadelphia, Pennsylvania.

30. How many children were born to Richard and Sarah Allen?

Six, namely, Richard Jr., Peter, John, Sarah, Ann and James.

31. Has Richard Allen any living relatives?

Yes, Mrs. Esther Hawkins Wilson, the daughter of the late Professor and Mrs. John R. Hawkins, is his great, great grand-daughter. The other living relatives are Mrs. Linton

Fisher, Mrs. Kate Burnley and Mrs. Irene Walker, all of Philadelphia, Pennsylvania.

32. Where may we find some of the church furniture and supplies that were used by Richard Allen?

In the Allen Museum, Bethel Church, Philadelphia, may be found household furnishings, utensils and also the pulpit, Bible and song book used by Richard Allen.

33. Has the author of this book ever seen anybody who saw Richard Allen?

Yes, at the General Conference in 1904 in Chicago, he saw Bishop James A. Handy, who said that he had seen Richard Allen. Bishop Handy said, "At an annual conference held in Baltimore in 1829, Bishop Allen put his hand on my head and said to my mother, 'Maria, take good care of this boy; he will be one of my successors.' I do not remember that incident, but my grandmother told me."

Memorable Words of Richard Allen

ADDRESS TO THE BALTIMORE AND PHILADELPHIA ANNUAL CONFERENCES OF 1818

On taking a view of the state of the African Methodist Church, although some things of an apparently unfavorable nature have taken place, we have great cause to praise the great Head of the church for our present flourishing condition; for we have witnessed that God hath hitherto caused "all things," ultimately, "to work together for our good." A large number of the colored people in Charleston, (S. C.) have recently joined us, from reasons similar to those which caused the people of Philadelphia, Baltimore, &c. &c., to separate from their white brethren. Several in Charleston were imprisoned for the space of 30 days, for declaring the gospel of Jesus Christ; but we have reason to believe, that their patience and faith, in this trial, has made a favourable impression on many of the citizens of that place. While we are striving to follow Christ we should recollect, that persecution is the very bade of discipleship; and we are led to believe we have nothing to fear, "while we follow that which is right."

Large additions have been made to our societies in this place, Baltimore, &c. &c.; and at all our Annual Conferences, the Lord has owned His truth, and blessed many with the knowledge of his Son, Jesus Christ.

A word of advice to my brethren, who have obtained their freedom:

Let your conduct manifest your gratitude to those who had compassion on you in your situation, and set you at liberty, or aided in your emancipation. There is cause for many of you to entertain sentiments of respect for our white friends: numbers of whom have exerted themselves in your behalf, on various occasions; and have been instruments in the hands of God for your good: very many of them still plead your cause with earnestness and zeal. And as you are placed in a situation, truly enviable compared to your former condition, you may be of great help to those of your own colour who are ignorant of the true and right way; you should advise them to pay strict attention to the laws, in every respect.

To my brethren who are in bondage, I beseech you to fear, reverence and serve the Lord; and show to all around, that you are the disciples of Jesus. The fear of the Lord makes a merciful master, a compassionate mistress, an obedient servant, a loving wife, a kind husband, an affectionate child, and a tender parent. I was born a slave; but such were the effects of the religion of Jesus Christ on my life and heart, that I soon gained the esteem of my master and mistress, and like Joseph of old, I obtained that liberty for which I was born. I, therefore, advise you to wait patiently until your change comes.

We would here exhort all of our people to cultivate brotherly love among themselves, and with all who worship the living and true God: The time will come when not only the "watchmen," but the people at large "shall see eye to eye," and "nothing shall hurt or make afraid in all God's holy mountain."

VITAL FACTS CONCERNING THE ALLEN'S FIRST EPISCOPAL ADDRESS

Bishop Richard Allen's episcopal address delivered to the first regular General Conference which convened in Bethel Church, Philadelphia, July 9, 1820:

"We have before us today larger questions than we had when we met in 1816, four years ago, and these questions must be settled; we must give our attention to the affairs which God, in His Providence, has committed to our care, " and to the amendments and rearranging of our discipline so as to meet the wants and demands of our yearly conferences, thus giving strength, permanency and uniformity to the rules, regulation and government of yearly conferences. Another very important matter, brethren, that comes under our consideration, is the powers and prerogatives of this general body. We ought to make this meeting permanent, and I don't know a better rule than the one adopted by the Methodist Episcopal Church, that we meet in the month of May, the first Monday of that month, and I would recommend that we fix that meeting once every four years, in such place or places as shall be fixed by this and each succeeding general conference.

"The general superintendent or acting bishop, by advice and consent of the General Conference, shall have power to call a general session of the General Conference, if they deem it necessary at any time.

"It shall be the duty of one of the bishops to preside over all our annual conferences, and in his absence, the annual conference shall choose a president pro tem. These questions demand your serious consideration and others that we shall be pleased to lay before you as our session shall progress.

"Before taking my seat, I would call the General Conference's attention to a rule in the discipline of the M. E. Church which says 'The General Conference shall not revoke, alter or change our articles of religion or establish any new standard or rule of doctrine, contrary to our present existing and established standards of doctrines.' This

you will remember, brethren, was adopted at the convention that organized our Church in 1816."

Incorporation

1. When were the Articles of Association of the A. M. E. Church adopted?

August 23, 1796.

2. Who were the trustees of this association?

John Morris, Jupiter Gibson, Peter Lux, William Hagan, William Jones, Prince Pruine, Robert Green, Jonathan Trusty and Richard Allen.

The Articles of Association were approved by Joseph B. McKean, Esquire, Attorney General of Pennsylvania, July 17, 1807.

3. When did the A. M. E. Church make application for incorporation?

At the General Conference in 1900 at Columbus, Ohio.

4. Who composed the committee on incorporation?

Doctors D. P. Roberts, R. C. Barns, A. Strand, J. H. Jones, C. W. Preston, W. H. Mixon, L. R. Nicholas, P. E. Mills, J. M. Turner, J. W. Watson, M. D. Bookins and M. M. Makonee.

5. Who were elected trustees?

Bishops B. W. Arnett, Wesley J. Gaines, B. F. Lee, Moses B. Salter, Revs. J. H. Jones, R. H. W. Leake, G. E. Taylor, W. D. Chappelle, Prof. W. S. Scarborough and Mr. Nelson T. Gant.

6. Under the laws of what state was the A. M. E. Church incorporated?

The State of Ohio.

The Articles of Corporation were approved by Charles Kinney, Secretary of State, on the 25th day of June, A. D., 1900.

7. Under the laws of what state is the A. M. E. Church incorporated now?

The State of Pennsylvania.

8. Who composed the board of incorporation?

Bishops J. S. Flipper, W. H. Heard (deceased), and R. C. Ransom; Elders: Doctors D. M. Baxter (deceased), W. M. Barnes and R. S. Jenkins; Laymen: Professors J. R. Hawkins (deceased), A. S. Jackson and Attorney W. M. Brown.

9. Where may we find the revised Articles of Incorporation?

A. M. E. Discipline pages 19-28.

Church Property**1. What has been done to secure our meeting houses, parsonages and other church property?**

A form of deed has been adopted to firmly secure the premises to the African Methodist Episcopal Church. (See Discipline, pages 259-270.)

2. What has been done to secure our abandoned church property?

The titles of abandoned church property shall go to the board of the Church Extension Department, and the same to be sold and the proceeds, less expenses, shall be set apart for the aid of mission work of the conference to which said abandoned property belonged.

3. What steps did the last General Conference take to secure our connectional property?

A committee was appointed to examine the titles and charters of all connectional property and recommend such changes or amendments necessary to conform to the discipline of the A. M. E. Church.

CHAPTER II

CARDINAL DOCTRINES OF AFRICAN METHODISM

1. What are the cardinal or standard doctrines of African Methodism?

The same as other branches of Methodists.

2. Where may these doctrines be found?

Mainly in the twenty-five Articles of Religion, the substance of which is given below (Discipline pages 29-38); and in our Catechism on Faith (Discipline pages 48-69).

THE SUBSTANCE OF THE ARTICLES OF RELIGION

(1) There is but one God, but he has revealed himself as a Trinity—the Father, the Son and the Holy Ghost.

(2) Jesus is the God-man. He was truly man and also truly God.

(3) Jesus arose with his body from the grave and lives forever.

(4) The Holy Spirit is a divine person.

(5) The Bible contains all we need to know to be saved and is our only sacred rule of faith and life.

(6) In both the Old and New Testaments eternal life is offered to mankind through Jesus Christ.

(7) All men inherit from their ancestors evil as well as good traits and desires. These inherited evil impulses incline us to do wrong and are therefore called "birth sins" or "original sins."

(8) Each of us has a free will and can choose right or wrong, but we are unable, without the help of God, to live a good and holy life.

(9) We are saved by faith and faith alone. No one can be saved by his good works.

(10) Good works that are done in the right spirit are

pleasing to God. They are the necessary fruits of a Christian life.

(11) No one can do more good than he ought to do, so there can be no works of "supererogation" to be credited to other people.

(12) A Christian who falls into sin can receive God's forgiveness if he truly repents.

(13) The visible Church of Christ is composed of believing people banded together to provide for the preaching of the gospel and the administration of the sacraments.

(14) The Roman Catholic's view of purgatory—the pardoning of sins and the worship of images, relics and saints—is contrary to the Word of God.

(15) In the public worship and the sacraments only a language the people can understand should be used.

(16) There are only two sacraments, Baptism and the Lord's Supper.

(17) Baptism is a symbol of the new birth, or the symbol of the beginning of the Christian life.

(18) The Lord's Supper is a symbol of Christ's suffering and death for us. The bread and wine are not changed into Christ's body.

(19) The people have a right to both the bread and the wine in the Lord's Supper.

(20) The "Mass" is unscriptural and utterly wrong.

(21) Ministers have a right to get married.

(22) Every church, or denomination, has the right to adopt and use a ritual of its own.

(23) The government of the United States is and ought to be free and independent.

CATECHISM ON FAITH**1. What is it to be justified?**

To be pardoned and received into God's favor, into such a state, that, if we continue therein, we shall be finally saved.

2. Is faith the condition of justification?

Yes, for every one that believeth not is condemned; and every one who believes, is justified.

3. But must not repentance and work meet for repentance, go before this faith?

Without doubt; if by repentance you mean conviction of sin, and by works meet for repentance, obeying God as far as we can; forgiving our brother, leaving off from evil, doing good, and using his ordinances according to the power we have received.

4. What is faith?

Faith in general, is a divine, supernatural evidence, or conviction of things not seen—not discoverable by our bodily senses—as being either past, future or spiritual. Justifying faith implies not only a divine evidence or conviction, that God was in Christ, reconciling the world to himself, but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.

5. Have all Christians this faith? May not a man be justified and not know it?

That all true Christians have such faith as implies assurance of God's love, appears from Rom. 8:15; II Cor. 13:5; Eph. 4:3-12; Heb. 8:10; I John 4:10; 5:19. And that no man can be justified and not know it, appears further from the nature of the thing; for faith after repentance, is ease after pain, rest after toil, light after darkness. It appears also from the immediate, as well as the distant fruits thereof.

6. But may not a man go to heaven without it?

It does not appear from Holy Writ that a man who has heard the gospel can; Mark 16:16, whatever a heathen may do, Rom. 2:14.

7. What are the immediate fruits of justifying faith?

Peace, joy, love, power over all outward sin, and power to keep down inward sin.

8. Does any one believe who has not the witness in himself, or any longer than he sees, loves and obeys God?

We apprehend not, seeing God being the very essence of faith; love and obedience being the inseparable properties of it.

9. What sins are consistent with justifying faith?

No wilful sin. If a believer wilfully sins, he casts away his faith. Neither is it possible he should have justifying faith again without previously repenting.

10. Must every believer come into a state of doubt or fear, or darkness? Will he do so unless by ignorance or unfaithfulness? Does God otherwise withdraw himself?

It is certain a believer need never come again into condemnation. It seems he need not come into a state of doubt or fear, or darkness, and that (ordinarily at least) he will not unless by ignorance or unfaithfulness. Yet it is true, that the first joy seldom lasts long; that it is followed by doubts and fears; and that God frequently permits great heaviness before any large manifestation of himself.

11. Are works necessary to the continuance of faith?

Without doubt; for many forfeit the free gift of God, either by sins of omission or commission.

12. Can faith be lost for want of works?

It cannot, but through disobedience.

13. How is faith made perfect by works?

The more we exert our faith, the more it is increased. To him that hath shall be given.

14. St. Paul says, Abraham was not justified by work: St. James, he was justified by works. Do they not contradict each other?

No; First, because they do not speak of the same justification. St. Paul speaks of that justification which was when Abraham was seventy-five years old, about twenty years before Isaac was born. St. James of that justification, which was when he offered up Isaac on the altar; Second, because they do not speak of the same works; St. Paul speaking of works that preceded faith; St. James, of works that spring from it.

15. In what sense is Adam's sin imputed to all mankind?

In Adam all die, i.e., First, Our bodies then became mortal; Second, Our souls died, i.e., were disunited from God. And hence, Third, We are all born with a sinful, devilish nature, by reason whereof; Fourth, We are children of wrath, liable to death eternal. Eph. 2:3.

16. In what sense is the righteousness of Christ imputed to all mankind or to believers?

We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any; although we do find that faith is imputed to us for righteousness of Christ to any; although righteousness. The text, "As by one man's disobedience, many were made sinners, so by the obedience of one, many were made righteous," we conceive, means; by the merits of Christ all men are clear from the guilt of Adam's actual transgression. We conceive further, through the obedience and death of Christ, First, The bodies of all men become immortal after the resurrection; Second, Their souls receive a capacity of spiritual life; and Third, An actual spark or seed thereof; Fourth, All believers become children of grace reconciled to God; and Fifth, made partakers of the divine nature.

17. Have we, then, unawares, leaned too much towards Calvinism?

We are afraid we have.

18. Have we not also leaned towards Antinomianism?

We are afraid we have.

19. Antinomianism?

The doctrines which make void the law through faith.

20. What are the main pillars thereof?

First, That Christ abolished the moral law; Second, That therefore Christians are not obliged to observe it; Third, That one branch of Christian liberty is liberty from obeying the commandments of God; Fourth, That it is bondage to do a thing because it is commanded, or forbear because it is forbidden; Fifth, That a believer is not obliged to use the ordinances of God to do good works; Sixth, That a preacher ought not to exhort to good works; not unbelievers, because it is hurtful; not believers because it is needless.

21. What was the occasion of St. Paul's writing his epistle to the Galatians?

The coming of certain men amongst the Galatians, who taught, "Except ye be circumcised and keep the law of Moses, ye cannot be saved."

22. What is his main design herein?

To prove, First, That no man can be saved, or justified by the works of the law, either moral or ritual; Second, That every believer in Christ is justified by faith without the works of the law.

23. What does he mean by the works of the law? Gal. 2: 16, etc.

All works which do not spring from faith in Christ.

24. What by being under the law? Gal. 3:23.

Under the Mosaic dispensation.

25. What law has Christ abolished?

The Ritual law of Moses.

26. What is meant by liberty? Gal. 5:1.

Liberty: First, from the law; Second, from sin.

SECTION II.

1. How comes what is written on justification to be so intricate and obscure? Is this obscurity from the nature of the thing itself, or from the fault or weakness of those who generally treated about it?

We apprehend this obscurity does not arise from the nature of the subject; but partly from the extreme warmth of most writers who have treated it.

2. We affirm that faith in Christ is the sole condition of justification. But does not repentance go before that faith? Yea, and, supposing that there be opportunity for them, fruits or works meet for repentance?

Without doubt they do.

3. How then can we deny them to be conditions of justification? Is not this a mere strife of words?

It seems not, though it has been grievously abused. But so the abuse cease, let the use remain.

4. Shall we read over together Mr. Baxter's aphorisms concerning justification?

By all means.

5. Is an assurance of God's pardoning love absolutely necessary to our being in his favor? Or may there possibly be some exempt cases?

We dare not possibly say there are not.

6. Is such an assurance absolutely necessary to inward and outward holiness?

To inward we apprehend it is; to outward holiness, we incline to think not.

7. Is it indispensably necessary to find salvation?

Love hopeth all things. We know not how far any man may fall under the case of invincible ignorance.

8. But what can we say of one of our own society who dies without it; As I. W., at London?

It may possibly be an exempt case (if the fact was really so). But we determine nothing; we leave his soul in the hands of Him who made it.

9. Does a man believe any longer than he feels reconciled to God?

We conceive not. But we allow there may be infinite degrees of seeing God; even as many as there are between him that sees the sun, when it shines on his eyelids closed, and him who stands with his eyes wide open in the full blaze of his beams.

10. Does a man believe any longer than he loves God?

In no wise. For neither circumcision nor uncircumcision avails, without faith working by love.

11. Have we duly considered the case of Cornelius? Was he not in the favor of God when his prayer and alms came up for a memorial before God, i.e., before he believed in Christ?

It does seem that he was in some degree. But we speak not of those who have heard the gospel.

12. But were those works of his splendid sins?

No; nor were they done without the grace of Christ.

13. How then can we maintain that all works, done before we have a sense of the pardoning mercies of God, are sins? And as such an abomination to him?

The works of him who has heard the gospel, and does not believe, are not done as God hath willed or commanded them to be done. And yet we know not how to say, that they are

an abomination to the Lord in him who feareth God, and from that principle does the best he can.

14. Seeing there is so much difficulty on this subject, can we deal too tenderly with them that oppose us?

We cannot unless we were to give up any part of the truth of God.

15. Is a believer constrained to obey God?

At first he often is; the love of Christ constraineth him. After this he may obey or he may not; no constraint being laid on him.

16. Can faith be lost through disobedience?

It can. A believer first inwardly disobeys, inclines to sin with his heart; then his intercourse with God is cut off, i.e., his faith is lost. And after this he may fall into outward sin, being now weak and like another man.

17. How can such a one recover faith?

By repenting and doing the first works. Rev. 2:5.

18. Whence is it that so great a majority of those who believe, fall more or less into doubt or fear?

Chiefly from their own ignorance or unfaithfulness; often from their own not watching unto prayer; perhaps from some defect or want of the power of God in the preaching they hear.

19. Is there not a defect in us? Do we preach as we did at first? Have we not changed our doctrines?

First. At first we preached almost wholly to unbelievers. To those, therefore, we spake almost continually of remission of sin through the death of Christ and the nature of faith in his blood. And so we do still among those who need to be taught the first elements of the Gospel of Christ.

Second. But those in whom the foundation is already laid, we exhort to go on to perfection, which we did not see so clearly at first, although we occasionally spoke of it from the beginning.

Third. Yet we now preach, and that continually, faith in Christ, as our prophet, priest, and king; at least as clearly as strongly and as fully, as we did several years ago.

20. Do not some of our preachers preach too much of the wrath, and too little of the love of God?

We fear that they have leaned to that extreme, and hence some of their hearers have lost the joy of faith.

21. Need we ever preach the terrors of the Lord to those who know they are accepted of him?

No; it is folly so to do, for love is to them the strongest of all motives.

22. Do we ordinarily represent a justified state so great and happy as it is?

Perhaps not; a believer walking in the light is inexpressibly great and happy.

23. Should we not have a care of depreciating justification in order to exalt the state of full sanctification?

Undoubtedly we should beware of this, for one may insensibly slide into it.

24. How should we go about it?

When we are going to speak of entire sanctification, let us first describe the blessing of a justified state, as strongly as possible.

25. Does not the truth of the gospel lie very near both Calvinism and Antinomianism?

Indeed it does, as it were within a hair's breadth; so that it is altogether foolish and sinful, because we do not altogether agree with one or the other, to run from them as far as we can.

26. Wherein may we come to the very verge of Calvinism?

First, In ascribing all good to the free grace of God.

Second, In denying all natural free-will, and all power antecedent to grace; and, Third, In excluding all merit from man even for what he had or does by the grace of God.

27. Wherein may we come to the edge of Antinomianism?

First, In exalting the merits and love of Christ. Second, In rejoicing evermore.

28. Does faith supersede (set aside the necessity of) holiness or good works?

In no wise. So far from it that it implies both as a cause does its effects.

SECTION III.

1. Can an unbeliever (whatever he be in other respects) challenge anything of God's justice?

He cannot, nothing but hell; and this is a point on which we cannot insist too much.

2. Do we exempt men of their own righteousness, as we did at first? Do we sufficiently labor, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavor, with all our might, to overturn their false foundation?

This was at first one of our principal points; and it ought to be so still; for till all other foundations are overturned, they cannot build on Christ.

3. Did we not then purposely throw them into convictions; into strong sorrow and fear? Nay, did we not strive to make them inconsolable, refusing to be comforted?

We did. And so should we do still; for the stronger the conviction the speedier is the deliverance. And none so soon receive the peace of God, as those who steadily refuse all other comfort.

4. What is sincerity?

Willingness to know and do the whole will of God. The

lowest species thereof seems to be faithfulness in that which is little.

5. Has God any regard for man's sincerity?

So far, that no man in any state can possibly please God without it; neither in any moment wherein he is not sincere.

6. But can it be conceived that God has any regard to the sincerity of an unbeliever?

Yes, so much that if he perseveres therein God will infallibly give him faith.

7. What regard may we conceive him to have to the sincerity of a believer?

So much that in every sincere believer he fulfills all the great and precious promises.

8. Whom do you term a sincere believer?

One that walks in the light, as God is in the light.

9. Is sincerity the same with a single eye?

Not altogether; the latter refers to our intentions, the former to our wills or desires.

10. Is it not all in all?

All will follow persevering sincerity. God gives everything with it; nothing without it.

11. Are not then sincerity and faith equivalent terms?

By no means. It is at least as nearly related to works as it is to faith. For example, who is sincere before he believes? He that then does all he can; he that, according to the power he has received, brings forth fruits meet for repentance. Who is sincere after he believes? He that, from a sense of God's love, is jealous of all good works.

12. Is not sincerity what St. Paul terms a willing mind? I Cor. 8:12.

Yes, if the word were taken in a general sense; for it is a constant disposition to use all the grace given.

13. But do we not then set sincerity on a level with faith?

No; for we allow a man may be sincere and not be justified, as he may be penitent and not be justified (not as yet) but he cannot have faith and not be justified. The very moment he believes he is justified.

14. But do we not give up faith and put sincerity in its place as the condition of our acceptance with God?

We believe it is one condition of our acceptance, as repentance like wise is. And we believe it is a condition of our continuing in a state of acceptance with God. Yet we do not put it in the place of faith. It is by faith the merits of Christ are applied to my soul. But if I am not sincere they are not applied.

15. Is not this that going about to establish your own righteousness, whereof St. Paul speaks?

St. Paul there manifestly speaks of unbelievers who sought to be accepted for the sake of their own righteousness. We do not seek to be accepted for the sake of our sincerity but through the merits of Christ alone. Indeed so long as any man believes, he cannot go about (in St. Paul's sense) to establish his own righteousness.

16. But do you consider that we are under the covenant of grace; and that the covenant of works is now abolished?

All mankind are under the covenant of grace, from the very hour that the original promise was made. If by the covenant of works you mean that of unsinning obedience made with Adam before the fall; no man but Adam was ever under that covenant, for it was abolished before Cain was born. Yet it is not so abolished, but that it will stand, in a measure, even to the end of the world; that is if we do this, we shall live; if not, we shall die eternally; if we do well we shall live with God in glory; if evil, we shall die the second death. For every man shall be judged in that, and rewarded according to his works.

17. What means then; to him that believeth, his faith is counted for righteousness?

That God forgives him that is unrighteous as soon as he believes, accepting his faith instead of perfect righteousness. But then, observe, universal righteousness follows though it did not precede faith.

18. But is faith thus counted to us for righteousness, at whatsoever time we believe?

Yes. In whatsoever moment we believe all our past sins vanish away. They are as though they never had been, and we stand clear in the sight of God.

19. Are not the assurance of faith the inspiration of the Holy Ghost, and the revelation of Christ in us, terms of nearly the same import?

He that denies one of them, must deny all; they are so closely connected.

20. Are they ordinarily, where the pure gospel is preached, essential to our acceptance?

Undoubtedly they are, and as such to be insisted on in the strongest terms.

21. Is not the whole dispute of salvation by faith, or by works, a mere strife of words?

In asserting salvation by faith we mean this: First, That pardon (salvation begun) is received by faith, producing works. Second, That holiness (salvation continued) is faith working by love. Third, That Heaven (salvation finished) is the reward of this faith.

If you assert salvation by works, or by faith and works, mean the same thing (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, glory), we will not strive with you at all. If you do not, this is not a strife of words, but the very vitals, the essence of Christianity is the thing in question.

22. Wherein does our doctrine now differ from that preached by Mr. Wesley at Oxford?

Chiefly in these two points: First, He then knew nothing of that righteousness of faith in justification; nor Second, Of that nature of faith itself, as implying consciousness of pardon.

23. May not some degree of the love of God go before a distinct sense of justification?

We believe it may.

24. Can any degree of holiness or sanctification?

Many degrees of outward holiness may; yea, and some degrees of meekness, and several other tempers which would be branches of Christian holiness, but that they do not spring from Christian principles. For the abiding love of God cannot spring but from a faith in a pardoning God. And no true Christitan holiness can exist without that love of God for its foundation.

25. Is every man as soon as he believes a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost?

All these things may be affirmed of every believer in a true sense. Let us not, therefore, contradict those who maintain it. Why should we contend about words?

SECTION IV.

1. How much is allowed by our brethren who differ from us in regard to sanctification?

They grant, First, That every one must be entirely sanctified in the article of death; Second, That until then a believer daily grows in grace, comes nearer and nearer to perfection; Third, That we ought to be continually pressing after this, and exhort all others to do so.

2. What do we allow them?

We grant, First, That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, or made perfect in love, till a little before death; Second, That the term "sanctified" is continually applied by St. Paul to all that were justified and were true believers; Third, That by this term alone, he rarely (if ever) means, saved from all sin; Fourth, That consequently, it is not proper to use it in this sense, without adding the words "entirely," "wholly," or the like; Fifth, That the inspired writers almost continually speak of, or to those who were justified; but very rarely either of or to those who were wholly sanctified; Sixth, That consequently, it behooves us to speak in public almost continually of the state of justification, but more rarely, at last in full and explicit terms, concerning entire sanctification.

3. What then is the point wherein we divide?

It is this: whether we should expect to be saved from all sin, before the article of death.

4. Is there any clear scripture promise of this; that God will save us from all sin?

There is, Ps. 130:8: "He shall redeem Israel from all iniquities." This is more largely expressed in the prophecy of Ezekiel 36:25, 29: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. I will also save you from all your uncleanness." No promise can be more clear. And to this the Apostle plainly refers in that exhortation: "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:10. Equally clear and expressive is that ancient promise: "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Deut. 30:6.

5. But does any assertion answerable to this occur in the New Testament?

There does, and that laid down in the plainest terms. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." I John 3:8: The works of the devil—without any limitation or restriction; but all sin is the work of the devil. Parallel to which is that assertion of St. Paul, Eph. 5:25, 27: "Christ loved the church, and gave himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

And to the same effect is that assertion: "God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

6. Does the New Testament afford any further ground for expecting to be saved from all sin?

Undoubtedly it does; both in those prayers and commands, which are equivalent to the strongest assertions.

7. What prayers do you mean?

Prayers for entire sanctification which, were there no such things, would be mere mockery of God. Such, in particular, are, First, Deliver us from evil, or rather, from the evil one. Now when this is done when we are delivered from all evil, there can be no sin remaining.

Second, "Neither pray I for these alone, but for them also which believe on me through their word, that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: That the world may believe that thou hast sent me." "I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and has loved them, as thou hast loved me." John 17:20, 21, 23.

Third: "I bow my knees unto the God and Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory to be strengthened with might by his spirit in the inner man: that Christ may dwell in your

heart by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:15, 16-19.

Fourth; "The very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

8. What command is there to the same effect?

First, "Be ye perfect, as your Father which is in heaven is perfect." Matt. 5:48.

Second, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22:37. But if the love of God fill all the heart, there can be no sin there.

9. But how does it appear that this is to be done before the article of death?

First, from the very nature of a command, which is not given to the dead, but to the living; therefore, "Thou shalt love the Lord thy God with all thy heart," cannot mean, Thou shalt do this when thou diest, but while thou livest; 2, from express texts of Scripture; "The grace of God which bringeth salvation, hath appeared to all men; teaching us that, denying ungodliness and every worldly lust, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. "He hath raised up a horn of salvation for us in the house of his servant David," "To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness before him all the days of our life." Luke 1:69, 72-75.

10. Does not the harsh preaching of perfection tend to bring believers into a kind of bondage or slavish fear?

It does. Therefore we should always place it in the most amiable light, so that it may excite only hope, joy, and desire.

11. Why may we not continue in the joy of faith, even till we are made perfect?

Why, indeed! Since holy grief does not quench this joy; since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

12. Do we not discourage believers from rejoicing evermore?

We ought not to do so. Let them all their time rejoice unto God, so it be with reverence. And even if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God), but at the lightness or pride, that the evil may cease and the good remain.

13. Ought we to be anxiously careful about perfection, lest we should die before we have attained it?

In no wise. We ought to be thus careful for nothing, either spiritual or temporal.

14. But ought we not to be troubled on account of the sinful nature which still remains in us?

It is good to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us the more earnestly to turn unto Christ every moment, and to draw light and life and strength from him, that we may go on conquering and to conquer. And, therefore, when the sense of our sin most abounds, the sense of his love should much more abound.

15. Will our joy or our trouble increase as we grow in grace?

Perhaps both but without doubt our joy in the Lord will increase as our love increases.

16. Is not the teaching believers to be continually pouring over their inbred sin, the ready way to make them forget that they were purged from their former sin?

We find by experience it is; or to make them undervalue, and account it a little thing; whereas, indeed (though there are still greater gifts behind), this is inexpressibly great and glorious.

WHAT METHODISTS BELIEVE

(1) We believe that all men are sinners.

(2) We believe that God the Father loves all men and hates all sin.

(3) We believe that Jesus Christ died for all men, to make possible their salvation from sin, and to make sure the salvation of all who believe in him.

(4) We believe that the Holy Spirit is given to all men, to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

(5) We believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin.

(6) We believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus.

(7) We believe that all who are made new creatures in Christ Jesus are accepted as the children of God.

(8) We believe that a man born of God is consecrated and set apart for divine service and that the process of growth begins and is followed by degrees of development, ever having for its goal entire sanctification or Christian perfection.

(9) We believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact.

(10) We believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength and their neighbors as themselves.

SOCIAL CREED OF THE CHURCHES **(The Federal Council of Churches In America)**

1. What is the social creed of the churches as announced by the Federal Council of Churches of America?

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of the profit motive to the creative and co-operative spirit.

2. Social planning and control in the economic process for the common good.

3. The right of all to the opportunity of self-maintenance; a wider and fairer distribution of wealth; a living wage as a minimum, and above this a just share for the worker in the product of industry.

4. Safeguarding of all workers against harmful conditions of labor and occupational injury and disease.

5. Social insurance against sickness, accident, want in old age, and unemployment.

6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

7. Such special regulations of the conditions of work of women as shall safeguard their welfare and that of the family and community.

8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good.

9. Abolition of child labor; adequate provisions for the protection, education, spiritual nurture, and wholesome recreation of every child.

10. Protection of the family by the single standard of purity, educational preparation for marriage, home-making, and parenthood.

11. Economic and social justice for the farm family; preservation of the distinctive values of rural life.

12. Protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.

13. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions and of criminal court procedure.

14. Justice, opportunity, and equal rights for all; mutual good will and cooperation among racial, economic, and religious groups.

15. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

16. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind, as essential to the discovery of truth.

CHAPTER III

CHURCH GOVERNMENT

Constitution

1. What is a constitution?

The principles or fundamental laws for the government of an organized body, found in written documents or implied in its institution, usages, and traditions, which are not subject to legislative action, and can be changed only by an appeal to the power which confers them.

2. Has the A. M. E. Church a constitution?

It has.

3. What is regarded as the written constitution of the A. M. E. Church?

(a) The composition and powers of the General Conference (Discipline page 148); (b) General Rules (Discipline page 154); (c) Articles of Religion (Discipline page 29); (d) Episcopacy (Discipline page 155); (e) The Rights of Ministers and Members to trial and appeal (Discipline page 224); (f) Disposition of the income of the Book Concern (Discipline page 152).

POWERS OF THE GENERAL CONFERENCE

RESTRICTIVE RULES

(1) The General Conference shall have full power to make rules and regulations for the Church, but it shall not repeal or change the Articles of Religion nor establish any new rules of doctrine.

(2) It shall not alter any rule of government to the effect of doing away with the Episcopacy or General Superintendency.

(3) It shall not do away with the privileges of our ministers or preachers, of trial by a committee of trial, and an appeal. Neither shall it do away with the privileges of

our members of trial before the society of which they are members, or by a committee, and of an appeal.

(4) It shall not revoke or change the General Rules of the United Societies.

(5) It shall not appropriate the surplus of the Book Concern to any purpose other than for the benefit of the bishops, itinerant, supernumerary, and superannuated preachers, their widows and orphans, provided, nevertheless, that a majority of two-thirds of the General Conference shall suffice to alter the fifth restriction and none other.

GENERAL RULES

1. In the latter part of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning after redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which, from thence forward they did every week, namely, on Thursday, in the evening. To these, and many others as desired to join with them (for their number increased daily), he gave those advices from time to time, which he judged most needful for them; and they always concluded their meetings with prayer suited to their several necessities.

2. This was the rise of the United Society, first in Europe and then in America. Such a society is no other than a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

3. That it may the more easily be discerned whether they are indeed working out their salvation, each society is divided into smaller companies, called Classes according to

their respective places of abode. There are about twelve persons in a class, of whom one is styled the "Leader." It is his duty:

I. To see each person in his class once a week, at least, in order, 1st, To inquire how their souls prosper; 2nd, To advise, reprove, comfort or exhort, as occasion may require; 3rd, To receive what they are willing to give toward the relief of the preachers, church and poor.

II. To meet the Ministers, and Stewards of the Society, once a week; in order, 1st, To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved. 2nd, To pay the Stewards what they have received from their several classes in the week preceding.

III. There is only one condition previously required of those who desire admission into these societies—a desire to flee from the wrath to come, and to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits.

(I) It is then expected of all who continue therein, that they shall continue to evidence their desire of salvation.

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced—such as,

The taking the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying and selling;

Drunkenness, or the drinking of spiritous liquors, unless in cases of necessity.

The buying and selling of men, women and children, with an intention to enslave them;

Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing, the using of many words in buying and selling;

The buying and selling goods that have not paid duty;

The giving or taking of things on usury, that is, unlawful interest;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as
The putting on of gold and costly apparel;

The taking such diversions as cannot be used in the name of the Lord Jesus;

The singing those songs, and the reading those books which do not tend to the knowledge or love of God;

Softness and needless self-indulgence;

Laying up treasures on earth;

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(2) It is expected of all those who continue in these societies that they shall continue to evidence their desire of salvation.

Second: By doing good; by being in everything merciful according to their power, as they have opportunity; doing good of every possible sort and, as far as is possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison: To their souls, by instructing, reproving or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that we are not to do good unless we feel our hearts free to do it.

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more, as the world will love its

own, and them only: By all possible diligence and frugality that the gospel may not be blamed.

By running with patience the race which is set before them, denying themselves, taking up their cross daily, submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

(3) It is expected of all who desire to continue in these societies, that they should continue to evidence their desires of salvation; Third, By attending upon all the ordinances of God. Such are:

The Public worship of God; The ministry of the Word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures, fasting or abstinence.

These are the general rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us. We have delivered our own souls.

EPISCOPACY

1. What form of government has the A. M. E. Church? Episcopal.

2. Is the bishopric an order or an office?

An elective office. In early Methodism bishops were called "superintendents," but were changed to "bishops" in 1787, the same year the A. M. E. Church was born.

3. How are bishops selected in the A. M. E. Church?

They are elected by the General Conference and consecrated to the office by the imposition of hands of a bishop and six elders.

4. What is their tenure of office?

For life.

5. Are the bishops of the A. M. E. Church members of the General Conference?

Yes.

6. How many bishops have been elected by the A. M. E. Church to this date?

Sixty-two.

7. What are the duties of a bishop?

Briefly stated: (a) to preside in annual and general conferences; fix, in conjunction with the presiding elders, the appointments of the traveling preachers of the annual conferences; (b) decide all questions of law in the annual conferences; (c) in the interval of the annual conference session he shall change, receive and suspend preachers whenever necessary; (d) he shall travel at large through his district and oversee the spiritual and temporal business of the churches; (e) he shall not ordain any woman to the order of deacon or elder; (f) he shall see that all funds of the conferences are appropriated according to discipline, but shall not interfere with said appropriations when consistent with the discipline, and shall not receive any money from the annual conference for residence, traveling or any other purpose, contrary to the discipline. (See Discipline pages 129-132.)

8. How are bishops supported?

The salary of an effective bishop is \$4200 per annum. This amount is paid from the financial department, with residence, office, travelling expenses, private secretary, parchments, stationery, and so forth, furnished by the district

over which he presides. The salary of a retired bishop is \$2100 per annum.

The General Conference of 1832 fixed the bishops' annual salary at \$25 from each annual conference. At this time, there were only two annual conferences.

The General Conference of 1856 fixed the bishops' salary at \$200 per year, board for himself, wife and children under twelve years of age.

The General Conference of 1872 raised the bishops' salary to \$2000 per annum with travelling expenses.

9. To what body is a bishop amenable for his administration and conduct?

The General Conference.

10. Can a bishop accused of a crime be tried in the interval of the General Conference?

Yes, the presiding elder of the district in which the said crime is alleged to have been committed shall notify the senior bishop, who shall appoint a committee of trial, composed of one bishop and four elders, over which he shall preside. If, at this examination, the bishop be found guilty of crime sufficient to exclude a person from the kingdom of grace and glory, he shall be suspended from all official duties until the ensuing annual conference (See Discipline pages 222-223).

11. Can the annual conference confirm or reverse the decision of the committee?

Yes, the annual conference shall have power to reverse the decision of the committee and restore him to his former functions. If it should find him guilty, it shall continue suspension until the next General Conference. (Discipline page 223.)

12. Before what committee does each bishop appear for examination concerning his traveling among the people in his district, his administrations and decisions?

The episcopal committee.

13. Should a bishop be tried and condemned by the episcopal committee, what is his final court of appeal?

The General Conference which has power to reverse or approve the decision of the committee.

14. Has the General Conference power to suspend or expel a bishop from his episcopal functions?

Yes.

15. What committee assigns the bishops to their respective districts in the General Conference?

The episcopal committee.

16. How is this committee formed?

The members are elected by the ministerial and lay delegates of each episcopal district at a meeting called by the bishop of the district for that purpose (Discipline pages 155-156).

CHAPTER IV

CHURCH MEMBERSHIP

Conditions of Membership

1. What are the conditions of membership in the A. M. E. Church?

(1) A desire to flee from the wrath to come—Probationary.

(2) Profession of faith in the Lord Jesus Christ—Convert.

(3) A certificate of membership from another A. M. E. Church—Transfer.

(4) A recommendation by two or more members in good standing in the A. M. E. Church. (This applies to persons coming from other denominations other than Methodist.) All persons seeking admission in the A. M. E. Church must express a willingness to be governed by its laws, to contribute of their earthly substance to its support and express belief in its doctrines.

(5) Affiliated membership. Members of our church residing elsewhere for an extended period may, upon application, be enrolled as affiliated members of the African Methodist Church located in the vicinity of their temporary residence. Such membership shall entitle them to the privileges of that church, to its pastoral oversight, to engage in its active services, and to hold office therein; but they shall be counted and reported only in the membership of their home churches.

ROADS LEADING INTO THE CHURCH

1. How many roads lead to membership in the A. M. E. Church?

Five. Road Number One is by Probation—Persons who desire to flee from the wrath to come and to be saved from their sins.

2. What is the object of the probationary term?

To give the probationer an opportunity to study the doctrines, discipline and usages of the church and to give the church an opportunity to learn his or her fitness for church membership.

3. How long must one remain on probation?

Three months, providing he or she professes saving faith in the Lord Jesus Christ.

Road Number Two is by Conversion—Persons who profess faith in Jesus Christ may be baptized and received into full membership immediately without serving a probationary term of three months.

Road Number Three—Persons coming from other A. M. E. churches with certificates may be received into full membership on presentation of their certificates, or recommendation, but if they come without certificates they may be admitted into full membership, provided they unite with the church within twelve months after their arrival into the community.

Road Number Four—From other denominations other than Methodist—Persons coming from other denominations other than Methodist shall remain on trial for three months unless recommended by two members in good standing of our church. Then they may be received into full membership by taking the vows of the A. M. E. Church.

Road Number Five—Persons residing elsewhere who move in the vicinity of another A. M. E. Church to remain temporarily may be enrolled as affiliated members.

ROADS LEADING OUT OF THE CHURCH

1. How many roads lead out of the A. M. E. Church?

Five. Road Number One—Leaving with certificate (Disciplinary Question Number 9).

Road Number Two—Leaving without certificates (Disciplinary question Number 10).

Road Number Three—By expulsion (Disciplinary question Number 11).

Road Number Four—By death (Disciplinary question Number 12).

Road Number Five—Affiliated members returning to home church.

CHILDREN IN THE CHURCH

1. What are the views of the African Methodist Episcopal Church on the relation of children to God?

We believe that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and all who die before reaching the state of moral accountability are graciously received into Heaven and find eternal rest and development in the presence of God.

2. Are infants admitted to the sacred rite of baptism?

Yes. As infant baptism contemplates a course of religious instruction and discipline, it is expected of all who present children for baptism that they will use all diligence in bringing them up in conformity to the word of God.

3. Do parents and guardians obligate themselves to do this?

In a most solemn manner they promise to teach the child, as soon as he or she is able to learn, the nature and end of baptism, cause him to attend the appointed means of grace, read the Holy Scriptures, learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know (See Discipline page 79).

THE JUNIOR CHURCH

1. What is a junior church?

It is an organization composed of the junior members of the church—young people and children.

2. What is the object of the junior church?

To develop the moral and spiritual life of young people, hence prepare them to do effective service.

3. Whose duty is it to organize the junior church?

The pastor's (note discipline page 93).

4. Should the junior church have stewards, stewardesses, trustees, class leaders, choirs and other officers?

Yes.

5. Should the members of the junior church have separate hours of worship aside from the regular services of the church?

Yes, at a time designated by the pastor.

6. By whom should these services be conducted?

By the pastor or his appointee. Many of our churches have well organized junior churches which are manned by an assistant pastor, who is appointed by the pastor. (Discipline pages 93, 212.)

DUTIES OF THE MEMBERS**1. What are some of the duties of members of the A. M. E. Church?**

(1) To cheerfully be governed by the discipline of the church, to promote the welfare of all the members and the advancement of the kingdom of grace.

(2) To regularly attend public worship and other means of grace, prayer and class meetings, love feasts, watch night meetings, and so forth.

(3) To contribute of their earthly substance, according to their ability for the support of the gospel, church, poor and the various benevolent enterprises of the church.

(4) To cooperate with the pastor in all his efforts to carry forward the work of the church.

TRIAL OF LAY MEMBERS

1. How is a lay member, accused of a crime or misdemeanor, tried?

By the church of which he or she is a member, or a committee selected from it. The trial should take place in the presence of an elder, deacon or preacher.

2. What if the person accused should evade a trial by absenting himself after due notice?

He is esteemed guilty and accordingly excluded.

3. If the accused person is tried and found guilty, what is the penalty?

If the accused is found guilty of a crime expressly forbidden by the Word of God, or sufficient to exclude one from the kingdom of grace and glory, he shall be expelled by the preacher in charge. (See Discipline page 228.)

4. What is the lay member's court of appeal?

The Quarterly Conference (See Discipline page 229).

CHAPTER V

THE MINISTRY

Lay Helpers

1. Who are the licensed lay helpers in the A. M. E. Church?

Licensed missionary workers and deaconesses.

2. What is a licensed missionary worker?

Any woman of good moral and religious character may be licensed by the quarterly conference on the recommendation of the class of which she is a member. Her license may be renewed once a year as long as her life corresponds with the gospel and she submits to the rules and discipline of the A. M. E. Church (Discipline page 145).

3. What is a deaconess?

A Godly woman called and set apart by the church for specific work connected with its charitable and evangelistic enterprises.

4. How is a deaconess set apart?

She is set apart or consecrated by the bishop of the district, after being selected by the pastor and the official board.

5. To whom is a deaconess amenable?

To the official board and quarterly conference.

LOCAL MINISTRY

1. What constitutes the local ministry?

Exhorters, local preachers, local deacons, local elders, and superannuated preachers.

2. What is an exhorter?

A lay officer of the church who is licensed by the quar-

terly conference to hold meetings for exhortation and prayer, under the direction of the pastor.

3. What is a local preacher?

A member in good and regular standing who is licensed to preach by the quarterly conference to serve the local church of which he or she is a member.

4. What is a local deacon?

A local preacher who has been ordained to the diaconate to serve the local church.

5. What is a local elder?

A local deacon who has been ordained elder to serve the local church.

6. What is a superannuated preacher?

One who, by reason of affliction or age, is permanently disabled for effective ministerial labor.

ITINERANT MINISTRY

1. What constitutes the itinerant ministry?

Licentiates, supernumerary preachers, evangelists, traveling deacons, traveling elders.

2. What is a licentiate?

A preacher not over forty years old who has been admitted to the annual conference on trial.

3. What is a supernumerary preacher?

A minister who is temporarily left without work on account of ill health or other causes.

4. What is an evangelist?

A religious teacher or minister who is not appointed over any particular church but who goes from place to place to conduct revivals.

5. To whom are evangelists amenable?

To the quarterly, district and annual conferences of which they are members.

6. What is a travelling deacon?

A licentiate preacher who, after having travelled two years, has been admitted to the annual conference and ordained to the diaconate by the imposition of the hands of a bishop.

7. What is a travelling elder?

A travelling deacon who, after having travelled two years, has been ordained to the order of an elder by the laying on of hands of the bishop assisted by one or more elders.

8. What are the prerogatives of an elder?

To preach the Word of God, administer the sacraments, solemnize matrimony and do whatever pertains to the sacred order of the Christian ministry.

MINISTERIAL ORDERS**1. What constitutes the ministerial orders of our Methodism?**

Deacons and elders.

MINISTERIAL OFFICES**1. What constitutes the ministerial offices in the A. M. E. Church?**

Evangelist, pastorate, presiding eldership, and bishopric.

2. What is an evangelist?

(See Itinerant Ministry.)

3. What is a pastor?

A minister in good and regular standing who has been given the spiritual oversight or charge of a church and congregation.

4. What are the nine rules of an African Methodist pastor?

(1) Be diligent. Never be unemployed or triflingly employed. Never trifle away any time; neither spend any more time at one place than is strictly necessary.

(2) Be serious. Avoid all lightness, jesting and foolish talking. Converse sparingly and conduct yourselves prudently with women. I Tim. V. 2. Be ashamed of nothing but sin. Let your motto be "Holiness unto the Lord."

(3) Take no step toward marrying without consulting your brethren. A Methodist preacher ought not to be married to a woman without the consent of her parents.

(4) Believe evil of no one without good evidence; unless you see it done, take heed you credit it not. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

(5) Speak evil of no one, because your word especially doth eat as a canker. Keep your thoughts within your own breast until you come to the person concerned.

(6) Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as possible, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

(7) Be punctual. Do everything exactly at the time; and do not mend our rules, but keep them; not for wrath, but for conscience's sake.

(8) Avoid all affection. A preacher of the gospel is a servant to all. You have nothing to do but to save souls; therefore, spend and be spent in this work. And go always not only to those who want you, but to those who want you most. It is not your business only to preach so many times and to take care of this or that society but to save as many

as you can; to bring as many sinners to repentance as you can; and with all your power to build them up in that holiness, without which they cannot see the Lord. Remember a Methodist preacher is to mind every point great and small in the African Methodist discipline. You will, therefore, need to exercise all the sense and grace you have.

(9) Act in all things not according to your own will but as a son in the gospel. As such, it is your duty to employ your time in the manner which we direct; in preaching and visiting from house to house, in reading, meditation and prayer. Above all, if you labor with us in the vineyard of the Lord, it is necessary you should do that part of the work which we advise at those times and places which we judge most for His glory. (Discipline pages 87-88.)

5. What are the chief duties of pastors?

They shall take full charge of the temporal and spiritual interests of the churches as preachers and pastors. The people are committed to their care as sheep are committed to the care of a shepherd.

6. What is the salary of pastors?

The salary of a married preacher is \$2000.00 a year (and as much more as the church is able to pay), aside from house rent, fuel and travelling expenses. The salary of an unmarried preacher is \$1200.00 (and as much more as the church is able to pay) per annum, aside from house rent, fuel and travelling expenses.

7. Has the 'time limit' for pastors been moved?

Yes, at the General Conference of 1936.

8. By whom is a travelling deacon, elder or preacher accused of a crime, tried?

By a committee of not less than three travelling preachers, appointed by the presiding elder.

9. To whom must the charges be made first?

To the stewards of the circuit, station or mission, and they,

in turn, shall lay it before the official board. Then if the board deem it necessary, it may call the presiding elder to bring the accused to trial.

10. By whom is a general officer, accused of a crime, tried?

A general officer, accused of a crime, shall be subject to the rules for trying ministers; if a layman, he shall be subject to the rules for trying lay members.

11. What is a presiding elder?

An elder in good and regular standing appointed by the bishop to superintend the work in a given district. His duties are (a) to take charge of the elders, deacons, local preachers, exhorters and evangelists of his district; (b) to travel at large in his district, preside in the District Conference, Sunday School Convention and all quarterly meetings; (c) to give decisions on all questions of law in the quarterly and district conferences; (d) to change or remove preachers in the interval of the annual conference; (e) to call a committee to investigate or try a case of a minister under charge; (f) to see that all money collected for general purposes are forwarded to the offices to which they are due, and advise the bishop in the exercise of his appointing power over the itinerant preachers.

12. How are presiding elders selected?

They are chosen, appointed and changed by the bishop alone.

13. What is the salary of presiding elders?

\$2000.00, more or less, annually, and house rent, fuel and travelling expenses.

14. By whom is a presiding elder, accused of a crime, tried?

By a committee composed of elders and deacons.

15. Who shall preside at the trial of a presiding elder?

The presiding elder of an adjacent district.

CHAPTER VI

CONFERENCES

1. What is the origin of the Methodist use of the word "conference"?

The name was given by Mr. John Wesley to the first assembly of ministers whom he called together to confer on matters of doctrine and discipline. The name has ever since been retained by nearly all bodies of Methodists, however organized.

2. How many kinds of conferences are there in the African Methodist Episcopal Church?

Five, namely, church, quarterly, district, annual and general conferences.

CHURCH CONFERENCE

1. What is a church conference?

A meeting of the pastor and members of a local church for the consideration and transaction of local church business, such as calling the roll of membership for the correction of the same; recommending persons to the presiding elder and members of the quarterly conference for license to preach; adopting petitions to the bishop, district and annual conferences, for the ordination of deacons and elders for the use of the church; encouraging church love, patriotism, unity, etc.

2. How often does the church conference meet?

It meets as often as the pastor may call. The pastor presides. (See Discipline pages 213-214.)

QUARTERLY CONFERENCE

Who composes the quarterly conference?

The travelling preachers, supernumeraries, superannuates, local preachers, exhorters, stewards, stewardesses, trustees,

class leaders, general officers, deaconesses, licensed missionary workers, evangelists, superintendent of the Sunday school, presidents of the A. C. E. leagues and missionary societies. The heads of each auxiliary shall be answerable to the quarterly conference for his or her conduct.

2. Who presides over the quarterly conference?

The presiding elder of the district who sets the time and place of the meeting of the quarterly conference.

3. What are the functions of a quarterly conference?

It has supervision of the temporal and spiritual interests of the church. It receives reports from all local church organizations; inquires into the financial condition of the charge. It licenses and renews the licenses of exhorters, local preachers and missionaries, and is a court of appeal for church members. It passes upon the religious, moral and official characters of its members. (Discipline pages 204-209.)

DISTRICT CONFERENCE

1. Who composes the district conference?

The district conference is composed of all travelling ministers and local preachers, evangelists, presidents of missionary societies and one steward from each quarterly conference within a presiding elder's district.

2. How often does the district conference meet?

Once a year, in the second quarter, at the time and place appointed by the presiding elder.

3. What is the chief business of the district conference?

(a) Make provision for obtaining the presiding elder's support; (b) examine applicants for admission into the annual conference; (c) examine applicants for local deacons' and elders' orders; (d) consider and discuss the financial, moral and spiritual conditions of the church; (e) consider and discuss through special committees the financial ability of the people, their moral and spiritual conditions, the con-

dition of the public schools; the requirements of the Sabbath schools and the means necessary to make the churches more prosperous financially. (Discipline pages 201-203.)

ANNUAL CONFERENCE

1. Where was the first A. M. E. Annual Conference held?

The first annual conferences of the A. M. E. Church convened as follows:

(1) The Baltimore Annual Conference convened in Baltimore in the two-story house of Samuel Williams. The following persons were present: Bishop Richard Allen, Daniel Coker, Richard Williams, Edward Waters, Henry Harden, Don C. Hall, Jacob Tapsico, James Champion. Richard Allen Jr. served as secretary.

(2) The Philadelphia Conference met in May, 1817, the proceedings of which we have no record. Richard Allen presided and his son, Richard Allen Jr., was secretary.

2. Who composes the annual conference?

The annual conference is composed of all the travelling elders, deacons, licentiates and all the local elders and local deacons, together with one lay member from each charge within its bounds.

3. What are the functions of an annual conference?

Its functions are purely administrative. The character of ministers is examined; statistics are gathered; preachers are admitted to membership; ministers are ordained; reports from pastoral charges are made; ministerial delegates are elected to the General Conference (if it is the year for election); and pastors, evangelists and missionaries are appointed by the bishop.

4. Who presides over the annual conference?

The bishop of the episcopal district.

5. How many annual conferences are now organized?

One hundred four (104). (See Discipline pages 165-200.)

GENERAL CONFERENCE

1. What is a general conference?

It is the supreme governing and only legislative body of the church. It meets quadrennially on the first Wednesday in May, and is presided over by the bishops, according to seniority.

2. Who composes the general conference?

The composition of the General Conference shall be the bishops, general officers elected by the General Conference, the chief secretary of the General Conference, the editor of the Sunday school literature; the presidents of universities and colleges, the deans of theological seminaries which have been in operation for one or more years continuously previous to the General Conference, who are members of the A. M. E. Church; the presidents of the Women's Parent Mite Missionary Society and the Women's Home and Foreign Missionary Society, the editor of the Missionary Recorder, the secretary of the American Bible Society and the chaplains (retired or active) of the Regular Army of the United States, who are members of the A. M. E. Church; one ministerial and one lay delegate for each thirty (30) ministerial members of an annual conference or fraction over sixteen. No conference shall have less than three ministerial and three lay delegates. (Discipline 148.)

3. How are the ministerial and lay delegates of the General Conference selected?

The ministerial delegates are elected by the annual conferences.

The lay delegates are elected by the electoral college which is composed of lay members only.

4. What is the chief business of the General Conference?

To appoint or elect committees on every class of subject likely to come before the body; to hear reports from the heads of all departments; to revise the discipline; elect bishops and general officers; try, suspend and expel bishops;

fix conference boundaries; re-district the connection and assign bishops to their respective districts.

5. How are the powers of the General Conference limited and defined?

By the "Restrictive Rules." (See Chap. III, Church Government.)

6. How may an extra session of a general conference be called?

By the bishops with the advice of two-thirds of the annual conferences.

7. Who selects the place for the entertainment of the General Conference?

The General Conference Commission.

8. When and where did the first session of the General Conference meet?

April 8, 1816, at Philadelphia, Pennsylvania. This was called the Organic Convention.

9. Who was elected and consecrated bishop by this General Conference?

Richard Allen. Rev. Daniel Coker was elected first but declined.

10. Who presided over this conference?

Richard Allen.

11. Who was the secretary?

Richard Allen Jr., who was paid \$5.00.

12. How many sessions of the General Conference has the A. M. E. Church held?

Thirty-two (including the organic convention of 1816) namely:

1. Philadelphia, Pennsylvania, April 9-12, 1816, Richard

Allen Jr., secretary. Delegates: Reverends Richard Allen, Daniel Coker, Richard Williams, Henry Harden, Peter Spencer, Jacob Marsh, William Anderson, Edward Jackson; Messrs. Nicholas Gilliard, Stephens Hill, Reuben Cuff, Edward Williamson.

2. Philadelphia, Pennsylvania, July 9, 1820, Richard Allen Jr., secretary.
3. Philadelphia, Penn., May 1-11, 1824, Jacob Mathews, secretary.
4. Philadelphia, Penn., May 12-27, 1828, J. M. Corr, secretary.
5. Baltimore, Maryland, May 10-21, 1832, J. M. Corr, secretary.
6. Philadelphia, Penn., May 2-11, 1836, George Hogarth, secretary.
7. Baltimore, Maryland, May 4-14, 1840, George Hogarth, secretary.
8. Pittsburgh, Penn., May 6-20, 1844, M. M. Clark, secretary.
9. Philadelphia, Penn., May 1-23, 1848, M. M. Clark, secretary.
10. New York City, N. Y., May 3-20, 1852, M. M. Clark, secretary.
11. Cincinnati, Ohio, May 5-20, 1856, A. W. Wayman, secretary.
12. Pittsburgh, Penn., May 7-25, 1860, A. W. Wayman, secretary.
13. Philadelphia, Penn., May 22-27, 1864, A. W. Wayman, secretary.
14. Washington, D. C., May 4-26, 1868, B. T. Tanner, secretary.
15. Nashville, Tennessee, May 6-24, 1872, J. H. A. Johnson, secretary.

16. Atlanta, Georgia, May 1-18, 1876, B. W. Arnett, secretary.
17. St. Louis, Missouri, May 3-25, 1880, B. W. Arnett, secretary.
18. Baltimore, Maryland, May 5-26, 1884, M. E. Bryant, secretary.
19. Indianapolis, Indiana, May 7-28, 1888, M. E. Bryant, secretary.
20. Philadelphia, Penn., May 2-23, 1892, R. R. Downs, secretary.
21. Wilmington, North Carolina, May 4-22, 1896, L. H. Reynolds, secretary.
22. Columbus, Ohio, May 7-25, 1900, L. H. Reynolds, secretary.
23. Chicago, Illinois, May 2, 1904, L. H. Reynolds, secretary.
24. Norfolk, Virginia, May, 1908, W. D. Johnson, secretary.
25. Kansas City, Missouri, May, 1912, W. D. Johnson, secretary.
26. Philadelphia, Pennsylvania, May, 1916, W. D. Johnson, secretary.
27. St. Louis, Missouri, May, 1920, W. D. Johnson, secretary.
28. Louisville, Kentucky, May, 1924, R. S. Jenkins, secretary.
29. Chicago, Illinois, May 7-23, 1928, R. S. Jenkins, secretary.
30. Cleveland, Ohio, May 2-16, 1932, R. S. Jenkins, secretary.
31. New York City, New York, May 6-18, 1936, R. S. Jenkins, secretary.
32. Detroit, Michigan, May 1-14, 1940, G. T. Sims, secretary.

13. When will the next session of the General Conference be held?

In May, 1944.

CHAPTER VII

CHURCH MEETINGS AND ORGANIZATIONS— LOCAL AND GENERAL

Local Church Meetings

(a) **Religious Meetings:** Aside from the regular Sunday services, we have prayer and class meetings, love feasts and watch night services.

(b) **Business and Religious Meetings:** These meetings of the local church are church and quarterly conferences, official, steward, trustee, stewardess, Sunday school, deaconess, and other auxiliary boards, and business meetings and rehearsals of the choir.

(c) **Missionary Meetings:** The missionary workers of the church convene in local church meetings and conference branch conventions, city missionary alliances and state missionary conventions.

(d) **Religious Education:** The A. M. E. Church has adopted a definite program of religious education which is carried forward through district and state Sunday school and A. C. E. league conventions and district and state leadership institutes and congresses, under the auspices of the Department of Religious Education.

(e) **A. M. E. Ministers' Alliance:** In many cities and towns, our ministers have organized themselves into alliances, associations or unions, which meet weekly. The objectives of these organizations are, first, to promote Christian fellowship among ministers; second, for mutual help and cooperation in the work of the church; third, to consider questions that are vital to the spiritual, social, moral and civic welfare of the community, in general, and our racial group, in particular.

(f) **Presiding Elder's District Council:** The Presiding Elder's District Council is composed of the pastors, evangelists, local preachers, elders, deacons, supernumerary and superannuated preachers, exhorters, district directors of relig-

ious education, district superintendents of the Sunday school and young people's department of the Woman's Home and Foreign Missionary Society, district presidents of the A. C. E. leagues and missionary societies, lay missionary workers and representatives from other local church organizations of the district.

The purpose of the Presiding Elder's District Council is to plan for the promotion of the work of the district, both spiritual and financial; to pass on to the pastors and church representatives the program of the episcopal district, and to seek their full cooperation for the prosecution of the same. The presiding elder of the district is the presiding officer of the council.

(g) **Council of Presiding Elders:** The Council of Presiding Elders is composed of all the presiding elders of an episcopal district. The council is also attended by pastors, evangelists, state and district directors of religious education, state and district superintendents of the Sunday school and young people's department of the Missionary societies, state and district presidents of the local missionary societies, A. C. E. leagues and stewardess boards.

The purpose of this meeting is to plan for the spiritual, moral, intellectual and financial welfare of the episcopal district. In this meeting the bishop of the district, who is the presiding officer, gives the presiding elders his program for carrying forward the work of the church.

(h) **Religious and Educational Congress:** The Religious and Educational Congress or Chautauqua is composed of the bishop of the episcopal district, presiding elders, pastors; state, district and local officers of the missionary societies, Sunday schools, leagues; and representatives from every local church in the district. The purpose of this meeting is to awaken a greater interest and activity in and loyalty to the progress and perpetuity of the African Methodist Episcopal Church, hence, the extension of the kingdom of Christ; to conduct leadership training classes under the auspices of the Department of Religious Education; and to conduct an educational rally for the financial support of the district school.

(i) **District Revivals:** The A. M. E. Church, realizing that the evangelization of the world is its God-appointed mission, has taken definite steps to awaken a spirit of evangelism throughout the connection. The General Conference of 1928 at Chicago endorsed the World Prayer Band, instituted by Mrs. W. D. Johnson, by unanimously adopting the following resolution offered by Rev. J. H. Smith of Texas:

“Evening and morning and at noon will I pray,” said the Psalmist. The Master said: “Men ought always pray and not to faint.” “O what peace we often forfeit, O what needless pain we bear, all because we do not carry everything to God in prayer.”

WHEREAS, The Prayer Meeting, the power-house of our Methodism, is almost a thing of the past in many of our churches; and

WHEREAS, The altar of family prayer has been moved from many of our homes, and the card table, dance and many other worldly amusements have been placed in its stead; and

WHEREAS, We believe that the panacea for the ills with which the church and race are miserably afflicted and the solution to our problems are found in the restoration of the prayer meeting in our churches and homes; and

WHEREAS, Mrs. W. D. Johnson has been moved by the Holy Spirit to call the church, race and the world back to the mercy seat by organizing the World's Prayer Union of which she is Founder and President; Therefore, be it

RESOLVED, That this General Conference hereby endorse this God-sent movement and urge our ministers and people to organize Prayer Bands or Unions in all of our churches and restore the altar of family prayer in our homes.

Respectfully submitted,

J. H. SMITH.

(See General Conference Minutes of 1928, page 162.)

The General Conference of 1940 established the Bureau of Evangelism, elected Dr. E. J. Odom, secretary, and Bishop G. B. Young, president of the board.

CONNECTIONAL MEETINGS

CONNECTIONAL YOUNG PEOPLE'S CONGRESS

1. Who composes the Connectional Young People's Congress?

The bishops, general officers, ministers, directors of religious education; missionary, Sunday school and A. C. E. league workers and friends of the A. M. E. connection.

2. What are the objectives of the Connectional Young People's Congress?

Fellowship, worship, instruction and intercession. Leadership training classes are conducted by experts in religious education.

3. When and where was the eighth Connectional Young People's Congress held?

June 18-21, 1939, at Bethel Church, Philadelphia, Pennsylvania, under the auspices of the Department of Religious Education.

4. Where will the ninth session be held?
Date not fixed.

QUADRENNIAL CONVENTIONS OF THE PARENT MITE MISSIONARY SOCIETY AND THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

1. When and where did the last quadrennial session of the Woman's Parent Mite Missionary Society convene?

October 1939, Chicago, Illinois.

2. When and where will the next quadrennial session meet?

Date not fixed.

3. When and where did the quadrennial session of the W. H. and F. M. convene?

In July 1939, Jacksonville, Florida.

4. When and where will the next quadrennial session meet?

July 1943, Little Rock, Arkansas.

A.M.E. CONNECTIONAL COUNCIL

1. Who composes the A. M. E. Connectional Council?

Ministers, general officers and lay members of the A. M. E. Church, who are in good and regular standing. Bishops are honorary members.

2. When, where and by whom was the connectional council founded?

More than a quarter of a century ago at Charleston, South Carolina, by Dr. J. G. Robinson, who was elected its first president.

3. What is the purpose of the connectional council?

First, to create and crystallize sentiment for sound legislation; second, to create a more friendly relation between the ministry and the laity; and third, to consider questions that are vital to the growth and perpetuity of the A. M. E. Church. The preamble of the constitution follows:

PREAMBLE

“We, the ministers and laymen of the A. M. E. Church throughout the U. S. A. and the world, in order to form a more perfect union, have a better understanding, and work in harmony among ourselves, and be more helpful to our church and race, and to secure the blessings of genuine fellowship, do ordain and establish this constitution.”

4. Who is the president of the connectional council?

Dr. J. D. Howell of Detroit, Michigan.

5. Who is the vice president?**6. Who is the secretary?**

Mrs. L. M. Hughes, Cameron, Texas.

7. Who is the assistant secretary?

Mrs. Bertie DeLyles of Tulsa, Oklahoma.

8. Who is the treasurer?

Dr. J. W. Hall, Memphis, Tennessee.

9. What are the names of the former presidents?

J. G. Robinson, R. W. Mance, R. B. Smith, A. J. Allen, H. Y. Tookes, J. B. Butler, V. M. Townsend, and others.

10. When and where does the connectional council meet?

At the same time and place that the Bishops' Council meets.

11. Is the connectional council a legalized body?

No.

12. When and where did the last session of the connectional council meet?

New Orleans, Louisiana, February 12, 1941.

13. When and where will the next session meet?

The mid-summer session will meet June 25, 1941, Oklahoma City, Oklahoma; the mid-winter session will meet the second Wednesday in February, 1942, Jacksonville, Florida.

BISHOPS' COUNCIL**1. What is a bishops' council?**

It is a meeting of the bishops.

2. What is the business of the A. M. E. Bishops' Council?

The Bishop's Council shall decide all questions of law in the interim of the General Conference. It shall have authority to regulate all affairs and have full supervision over the entire church during the interim of the General Conference; it shall hear all complaints against one of their number and shall have power to remove or transfer a bishop from a district. It shall hear a written statement from each bishop regarding the work in his district, his ruling and decisions, and so forth. It shall assign one of their number to fill vacancies that may occur in an episcopal district, and it shall hold public sessions when, in their judgment, it is for the best interest of the church. (Discipline pages 163-164.)

3. Is the Bishops' Council a legislative body?

No, it is judiciary and administrative.

4. Who presides over the Bishops' Council?

The senior bishop.

5. Who is the senior bishop?

Bishop J. S. Flipper.

6. Has the Bishops' Council been legalized?

It has.

7. Who is the secretary of the Bishops' Council?

Bishop J. A. Gregg.

8. How often does the Bishops' Council meet?

Semi-annually.

9. Where did the Bishops' Council hold its last session?

In New Orleans, Louisiana, February 13-14, 1941.

10. When and where will the next session convene?

The mid-summer council will meet June 26, 1941, at Oklahoma City, Oklahoma, and the mid-winter council will meet

the second Thursday in February, 1942, at Jacksonville, Florida.

SEMI-CENTENARY OF AFRICAN METHODISM 1816-1866

In January, 1866, the Bishops' Council which met in Pittsburgh, Pennsylvania, voted unanimously to celebrate the Semi-Centenary of African Methodism. The following program was adopted and published through the columns of the Christian Recorder:

“First—The first Sabbath in March the preparatory services shall be held in each and every church throughout the bounds of our Connection, to consist of preaching and special prayer to the great Head of the Church for His blessing upon the Semi-Centenary services, at which time the pastors will read the address of the Bishops to the Churches.

Second—The Semi-Centenary services shall be held in all of our churches and places of worship throughout the entire Connection, on Sabbaths 8th, 15th and Monday 16th of April next, to consist of historical sermons by the pastors, or some one appointed by them, in which they will review the doings of God toward us as a Christian denomination, during the last half century.

Third—The Sabbath School Superintendents and Teachers throughout the Connection will unite in those services in their several schools, in the way they may think best, or as the Central Committee, hereafter appointed for the several Annual Conferences, may direct.

Fourth—At each service, held in April next, by both Churches and Sabbath Schools, special collections shall be raised for the following objects: Missions, Education, Book Concern and the worn-out Preachers' Fund, to be divided as follows: One-third for Wilberforce College, One-third for the Missionary cause, and one-third to be equally divided between the Book Concern and

the worn-out Preachers' Fund of each Annual Conference.

Fifth—The part for education shall be returned to the Annual Conference by the pastor, and by the Conference paid to the agent or agents of the Wilberforce College. The part for Missions to be returned to the Annual Conference, to be applied to the missionaries in their bounds (if any), and should there be none, the money shall be sent to James H. Davis, Treasurer of the Parent Mite Missionary Society, Baltimore, Maryland. And the part for the Book Concern and worn-out Preachers' Fund, be also returned to the Annual Conferences, and there be divided, one-half to be paid over to the treasurer, Rev. Stephen Smith, of Philadelphia, Pennsylvania, and take his receipt for the same, the remaining half shall be at the disposal of the Annual Conference."

A.M.E. Bishops: Rt. Rev. D. A. Payne, Rt. Rev. William Paul Quinn, Rt. Rev. A. W. Wayman, Rt. Rev. J. P. Campbell.

1816—CENTENNIAL CELEBRATION—1916

The one hundredth Anniversary of the organization of the African Methodist Episcopal Church was celebrated at the twenty-fifth session of the General Conference which convened in Bethel A.M.E. Church, Philadelphia, Pennsylvania, May 3, 1916.

1. How many bishops were present at this General Conference?

Fifteen, namely, Bishops Benjamin F. Lee, Evans Tyree, Charles Spencer Smith, Cornelius T. Shaffer, Levi J. Coppin, Henry Blanton Parks, Joseph Simeon Flipper, J. Albert Johnson, William H. Heard, John Hurst, William D. Chappelle, Joshua H. Jones, James M. Conner, William W. Beckett, and Isaac N. Ross.

2. How many general officers were present at this General Conference?

Twelve. (12.)

3. How many ministerial delegates were present at this General Conference?

Four hundred and ten (410).

4. How many lay delegates were present at this General Conference?

One hundred and twenty-eight (128).

5. How many college presidents were present at this General Conference?

Fourteen (14).

6. How many deans of theology were present at this General Conference?

Fourteen (14).

7. How many bishops were elected at this General Conference?

Two, Bishops W. W. Beckett and I. N. Ross.

8. How many bishops were reported having passed to their reward?

Three, Bishops H. M. Turner, Moses B. Salter and William B. Derrick.

9. Who was the senior bishop at this General Conference?

Bishop B. F. Lee.

10. Who delivered the quadrennial sermon?

Bishop H. B. Parks.

11. What was the text?

“Having therefore attained help of God, I continue unto this day.” Acts 26:22.

1787—SESQUI CENTENNIAL CELEBRATION—1937
Of The
FOUNDING OF THE AFRICAN METHODIST CHURCH

1. When and where was the 150th birthday of African Methodism celebrated?

June, 1937, at Memphis, Tennessee.

2. What organizations participated?

The Bishops' Council; the Sesqui-centennial Jubilee; the Seventh Connectional Young People's Congress; the Second Council of A.M.E. Youth; the Boy Scout Assembly; the Connectional Council.

3. Who was the entertaining bishop?

Bishop E. J. Howard.

4. Who were the entertaining pastors?

Rev. D. L. Witherspoon, Pastor Avery Chapel; Rev. J. W. Hall, Pastor St. Andrews; Rev. A. F. Davis, Pastor Providence; Rev. W. L. Powell and others.

5. Who was the promoter of this celebration?

Dr. S. S. Morris, Secretary-Treasurer, A.C.E. League.

6. Approximately, how many people attended this celebration?

More than 10,000 from every section of the country, from the Isles of the Sea and Africa.

7. Who delivered the Sesqui-Centennial sermon?

Bishop M. H. Davis.

8. What was the nature of the program?

(a) Sermons, (b) Special addresses, (c) Special music, (d) Denominational Clinic, (e) Leadership Training Institutes, and (f) Youth Council, etc.

9. How many bishops were present?

Twelve, namely, Bishops Joseph S. Flipper, W. A. Fountain, G. B. Young, S. L. Greene, Noah W. Williams, W. T. Vernon, M. H. Davis, D. H. Sims, E. J. Howard, J. A. Gregg, R. C. Ransom, W. H. Heard.

10. How many general officers were present?

Fourteen, namely, Dr. G. E. Curry, Manager, Book Concern; Dr. J. R. Hawkins, Secretary of Finance; Dr. A. S. Jackson, Commissioner of Education; Dr. L. L. Berry, Secretary of Missions; Dr. Geo. A. Singleton, Editor, Christian Recorder; Dr. J. H. Clayborne, Editor, Southern Christian Recorder; Dr. J. G. Robinson, Editor, A.M.E. Review; Mrs. B. L. DeLyles, Associate Editor, Women's Recorder; Prof. E. A. Selby, Secretary-Treasurer Sunday School Union; Dr. S. S. Morris, Secretary-Treasurer A.C.E. League; Dr. C. W. Abington, Editor, Sunday School Literature; Mrs. C. S. Smith, Connectional President, Parent Mite Missionary Society; Mrs. L. M. Hughes, Connectional President, Woman's Home and Foreign Missionary Society; and Dr. R. S. Jenkins, Secretary, General Conference.

SESQUICENTENNIAL POEM

One hundred fifty years ago
Richard Allen saw the light,
Leading out to freedom, so
He led his band with love and might.

God, our Father, he proclaimed,
Christ the Saviour of mankind,
Thru the Holy Spirit came
Willing hearts and strength of mind.

In eighteen sixteen there arose
A loyal host of churchmen bold.
Ready to all sin oppose
And the way of truth to hold.

Paul Quinn was a pioneer,
Led the way into the West;

Under trials persevered,
Always strived to do his best.

Wayman and Campbell, they went South,
Seeking their brethren everywhere,
Telling by life and word of mouth,
Follow Christ and do and dare.

Daniel A. Payne, a torch he bore
For trained minds and knowledge too;
So that men might God adore
Because their faith in Him was true.

Henry Turner looked afar,
Saw his brethren across the sea,
Let no distance be a bar,
That they might all Christians be.

Now a loyal host is here,
Led by men of valor, brave,
With no faltering and no fear,
Striving always men to save.

God, our father, give us strength,
Courage new to do the right;
To our days may there be length
As we follow Christ our Light.

—Rev. J. Campbell Beckett, B.S.D.D.

NATIONAL MEETINGS AND ORGANIZATIONS

1. With what national organizations is the A.M.E. Church affiliated?

The Federal Council of Churches of Christ in America; the Fraternal Council of Negro Churches of America, of which Bishop Ransom is founder; the American Bible Society; and the Boy Scouts of America.

VITAL FACTS CONCERNING THE INTERNATIONAL MEETINGS AND ORGANIZATIONS

1. With what international organizations is the A.M.E. Church affiliated?

The World Christian Endeavor Union; World Sunday School Association; The World Women's Christian Temperance Union; The World Conference on Life and Work; International Council of Religious Education; World Conference on Faith and Order; and the Ecumenical Methodist Conference.

2. What is an ecumenical Methodist conference?

A delegated body of ministers and laymen representing every branch of Methodism throughout the world.

3. Does it possess any legislative power?

No, it is advisory only. It seeks to accomplish objects by disseminations, by comparison of views, by cultivating a fraternal spirit, and by creating enthusiasm in the general body.

4. How often does the ecumenical conference of Methodists meet?

Every ten years.

5. When and where did the first ecumenical conference meet?

September 1881, in City Road Chapel, London, England.

6. How many sessions of the ecumenical conference have been held and when and where did they meet?

Six. They met as follows: The first was held September 1881, City Road Chapel, London, England; second, September 4, 1891, Metropolitan A.M.E. Church, Washington, D. C.; third, September 1901, Wesley Chapel, City Roads, London, England; fourth, September 1911, Toronto, Canada; fifth, September 1921, Westminster, London, England; and sixth, September 1931, Atlanta, Georgia.

7. Was the A.M.E. Church represented in these meetings?

Yes, Bishop Arnett and other bishops presided over some of the sessions, and other representatives read essays and delivered addresses.

Note—Bishop S. L. Greene attended the World Conference on Faith and Order in Edinburgh, Scotland, and the World Conference on Life and Work, Oxford, England. He was appointed on the Executive Committee of Faith and Order and on the committee on the church in relation to education in the World Conference on Life and Work.

CONNECTIONAL DAYS**1. What do we mean by connectional days?**

Days (Sundays) designated by the General Conference to be observed by the local church, namely: Allen, Easter, Children's and Endowment Days.

Allen Day (Founder's Day): The second Sunday in February of each year has been designated and known as Founder's Day. On this day the loyal sons and daughters of African Methodism celebrate the birthday of the illustrious founder of African Methodism, Richard Allen, who was born February 14, 1760. The funds raised on this day are divided as follows: Fifty per cent (50%) to the secretary-treasurer of Church Extension, and fifty per cent (50%) to the annual conference secretary-treasurer for local missionary work.

(b) Easter Day: On Easter Sunday the members of the African Methodist Episcopal Church join the innumerable host of God's redeemed children in celebrating the triumphant resurrection of Jesus Christ, the Saviour of mankind. The A.M.E. Church observes the week before Easter as Self-Denial Week. One-half of the Easter Day collection shall be sent to the missionary department, 112 W. 120th Street, New York City, New York, and the other half to the annual conference secretary-treasurer for the establishment and advancement of local missionary work.

(c) **Children's Day:** The second Sunday in June of each year has been designated as Children's Day. The first Children's Day was observed the second Sunday in October 1882. Fifty per cent (50%) of the Children's Day collection shall be sent to the secretary-treasurer of the Church Extension Department and fifty per cent (50%) to the secretary-treasurer of the annual conference for local missionary work.

(d) **Endowment Day:** The observance of Endowment day on the third Sunday in September of each year is for the purpose of promoting the cause of Christian education. The funds raised shall be sent directly to the Department of Education, 2113 Lady Street, Columbia, South Carolina.

CHAPTER VIII

CHRONOLOGY OF BISHOPS FROM ALLEN (1816) TO ALLEN (1940)

1. BISHOP RICHARD ALLEN.

- (a) Born, February 14, 1760, Philadelphia, Pennsylvania.
- (b) Converted, 1777, near Dover, Delaware.
- (c) Licensed to preach, 1782, near Dover, Delaware.
- (d) Admitted to conference, 1783.
- (e) Consecrated bishop, 1816, Philadelphia, Pennsylvania.
- (f) Appointment when consecrated, missionary and business manager.
- (g) Died, 1831.
- (h) Served as bishop fifteen years.

2. BISHOP MORRIS BROWN.

- (a) Born, January 9, 1770, Charleston, South Carolina.
- (b) Converted, 1790, Charleston, South Carolina.
- (c) Licensed to preach, 1790, Charleston, South Carolina.
- (d) Admitted to conference, 1818.
- (e) Consecrated bishop, 1828, Philadelphia, Pennsylvania.
- (f) Appointment when consecrated, assistant pastor and business manager.
- (g) Died, 1849.
- (h) Served as bishop twenty years.

3. BISHOP EDWARD WATERS.

- (a) Born, March 15, 1780, West River, Maryland.
- (b) Converted, 1798, Baltimore, Maryland.
- (c) Licensed to preach, 1810, Baltimore, Maryland.
- (d) Admitted to conference, 1818.
- (e) Consecrated bishop, 1836, Philadelphia, Pennsylvania.
- (f) Appointment when consecrated, pastor, Baltimore Circuit.
- (g) Died, 1847.
- (h) Served as bishop eleven years.

4. BISHOP WILLIAM PAUL QUINN.

- (a) Born, April 10, 1788, East Indies.
- (b) Converted, 1808, Bucks County, Pennsylvania.
- (c) Licensed to preach, 1812, Bucks County, Pennsylvania.
- (d) Admitted to conference, 1816.
- (e) Consecrated bishop, 1844, Pittsburgh, Pennsylvania.
- (f) Appointment when consecrated, general missionary of Western States.
- (g) Died, 1873.
- (h) Served as bishop twenty-eight years.

5. BISHOP WILLIS NAZREY.

- (a) Born, March 5, 1808, Isle of Wight, Virginia.
- (b) Converted, 1837, New York City, New York.
- (c) Licensed to preach, 1838, Sullivan Street, New York.

- (d) Admitted to conference, 1840.
- (e) Consecrated bishop, 1852, New York.
- (f) Appointment when consecrated, pastor, Bethel Church, Philadelphia.
- (g) Died, 1874.
- (h) Served as bishop twenty-two years.

6. BISHOP DANIEL ALEXANDER PAYNE.

- (a) Born, February 24, 1811, Charleston, South Carolina.
- (b) Converted, 1829, Charleston, South Carolina.
- (c) Licensed to preach, 1837, Gettysburg, Colorado.
- (d) Admitted to conference, 1843.
- (e) Consecrated bishop, 1852, New York.
- (f) Appointment when consecrated, pastor.
- (g) Died, 1893.
- (h) Served as bishop forty-one years.

7. BISHOP ALEXANDER W. WAYMAN.

- (a) Born, September 21, 1821, Caroline County, Maryland.
- (b) Converted, 1835, Caroline County, Maryland.
- (c) Licensed to preach, 1839, Philadelphia, Pennsylvania.
- (d) Admitted to conference, 1843.
- (e) Consecrated bishop, 1864, Philadelphia, Pennsylvania.
- (f) Appointment when consecrated, pastor, Bethel, Baltimore.

(g) Died, 1895.

(h) Served as bishop thirty-one years.

8. BISHOP JABEZ P. CAMPBELL.

(a) Born, February 6, 1815, Delaware.

(b) Converted, 1825, Delaware.

(c) Licensed to preach, 1837, Bethel Church, Philadelphia.

(d) Admitted to conference, 1838.

(e) Consecrated bishop, 1864, Philadelphia, Pennsylvania.

(f) Appointment when consecrated, pastor, Ebenezer, Baltimore.

(g) Died, 1891.

(h) Served as bishop twenty-seven years.

9. BISHOP JAMES ALEXANDER SHORTER.

(a) Born, February 4, 1817, Washington, D. C.

(b) Converted, 1839, Galena, Illinois.

(c) Licensed to preach, 1839, Washington, D. C.

(d) Admitted to conference, 1846.

(e) Consecrated bishop, 1868, Washington, D. C.

(f) Appointment when consecrated, pastor, Pittsburgh, Ohio.

(g) Died, 1887.

(h) Served as bishop nineteen years.

10. BISHOP THOMAS M. D. WARD.

(a) Born, September 28, 1823, Hanover, Pennsylvania.

- (b) Converted, 1838, Philadelphia, Pennsylvania.
- (c) Licensed to preach, 1843, Harrisburg, Pennsylvania.
- (d) Admitted to conference, 1846.
- (e) Consecrated bishop, 1868, Washington, D. C.
- (f) Appointment when consecrated, missionary, California.
- (g) Died, 1894.
- (h) Served as bishop twenty-six years.

11. BISHOP JOHN MIFFLIN BROWN.

- (a) Born, September 8, 1817, Odessa, Delaware.
- (b) Converted, 1836, Philadelphia.
- (c) Licensed to preach, 1836.
- (d) Admitted to conference, 1846.
- (e) Consecrated bishop, 1868, Washington, D. C.
- (f) Appointment when consecrated, secretary, Parent Missionary Society.
- (g) Died, 1893.
- (h) Served as bishop twenty-five years.

12. BISHOP HENRY McNEIL TURNER.

- (a) Born, February 1, 1833, Newberry, South Carolina.
- (b) Converted, 1848, Abbeville, South Carolina.
- (c) Licensed to preach, 1853, Abbeville, South Carolina.
- (d) Admitted to conference, 1858.
- (e) Consecrated bishop, 1880, St. Louis, Missouri.
- (f) Appointment when consecrated, general business manager.

- (g) Died, 1915.
- (h) Served as bishop thirty-five years.

13. BISHOP WILLIAM F. DICKERSON.

- (a) Born, January 15, 1844, Woodbury, New Jersey.
- (b) Converted, 1861, New York.
- (c) Licensed to preach, 1867, Oxford City, Pennsylvania.
- (d) Admitted to conference, 1868.
- (e) Consecrated bishop, 1880, St. Louis, Missouri.
- (f) Appointment when consecrated, pastor, New York.
- (g) Died, 1884.
- (h) Served as bishop four years.

14. BISHOP RICHARD H. CAIN.

- (a) Born, April 28, 1826, Green River, Virginia.
- (b) Converted, 1841, Portsmouth, Ohio.
- (c) Licensed to preach, 1844, Hannibal, Missouri.
- (d) Admitted to conference, 1857.
- (e) Consecrated bishop, 1880, St. Louis, Missouri.
- (f) Appointment when consecrated, presiding elder, South Carolina Conference.
- (g) Died, 1887.
- (h) Served as bishop six years.

15. BISHOP RICHARD R. DISNEY.

- (a) Born, June 25, 1830, North East, Maryland.
- (b) Converted, 1843, Baltimore, Maryland.

- (c) Licensed to preach, 1856, Massachusetts.
- (d) Admitted to conference, 1857.
- (e) Consecrated bishop, 1875 (B. M. E. Church).
- (f) Appointment when consecrated, general book steward and editor, Missionary Messenger of British M. E. Church.
- (g) Died, 1891.
- (h) Served as bishop sixteen years.

16. BISHOP WESLEY J. GAINES.

- (a) Born, October 4, 1840, Wilkes County, Georgia.
- (b) Converted, 1849, Wilkes County, Georgia.
- (c) Licensed to preach, 1865, M. E. Church South.
- (d) Admitted to conference, 1865.
- (e) Consecrated bishop, 1888, Indianapolis, Indiana.
- (f) Appointment when consecrated, presiding elder, North Georgia Conference.
- (g) Died, 1912.
- (h) Served as bishop twenty-four years.

17. BISHOP BENJAMIN W. ARNETT.

- (a) Born, March, 1838, Brownsville, Pennsylvania.
- (b) Converted, 1856, Brownsville, Pennsylvania.
- (c) Licensed to preach, 1865, Washington, D. C.
- (d) Admitted to conference, 1867.
- (e) Consecrated bishop, 1888, Indianapolis, Indiana.
- (f) Appointment when consecrated, financial secretary.
- (g) Died, 1906.
- (h) Served as bishop eighteen years.

18. BISHOP BENJAMIN TUCKER TANNER.

- (a) Born, December 25, 1835, Pittsburgh, Pennsylvania.
- (b) Converted, 1856, Pittsburgh, Pennsylvania.
- (c) Licensed to preach, 1856, Pittsburgh, Pennsylvania.
- (d) Admitted to conference, 1860.
- (e) Consecrated bishop, 1888, Indianapolis, Indiana.
- (f) Appointment when consecrated, Editor, A.M.E. Review.
- (g) Died, 1915.
- (h) Served as bishop twenty-seven years.

19. BISHOP ABRAHAM GRANT.

- (a) Born, August 2, 1848, Lake City, Florida.
- (b) Converted, 1869, Jacksonville, Florida.
- (c) Licensed to preach, 1871, Jacksonville, Florida.
- (d) Admitted to conference, 1873.
- (e) Consecrated bishop, 1888, Indianapolis, Indiana.
- (f) Appointment when consecrated, presiding elder, Central Texas Conference.
- (g) Died, 1911.
- (h) Served as bishop twenty-three years.

20. BISHOP BENJAMIN F. LEE.

- (a) Born, September 18, 1831, Gouldtown, New Jersey.
- (b) Converted, 1865, Wilberforce, Ohio.
- (c) Licensed to preach, 1868, Xenia, Ohio.
- (d) Admitted to conference, 1868.

- (e) Consecrated bishop, 1892, Philadelphia, Pennsylvania.
- (f) Appointment when consecrated, editor, Christian Recorder.
- (g) Died, 1926.
- (h) Served as bishop thirty-four years.

21. BISHOP MOSES BUCKINGHAM SALTER.

- (a) Born, February 13, 1841, Charleston, South Carolina.
- (b) Converted, 1857, Charleston, South Carolina.
- (c) Licensed to preach, 1865, Charleston, South Carolina.
- (d) Admitted to conference, 1866.
- (e) Consecrated bishop, 1892, Philadelphia, Pennsylvania.
- (f) Appointment when consecrated, presiding elder, South Carolina Conference.
- (g) Died, 1913.
- (h) Served as bishop twenty-one years.

22. BISHOP JAMES A. HANDY.

- (a) Born, December 22, 1826, Baltimore, Maryland.
- (b) Converted, 1853, Baltimore, Maryland.
- (c) Licensed to preach, 1860.
- (d) Admitted to conference, 1862.
- (e) Consecrated bishop, 1892, Philadelphia, Pennsylvania.
- (f) Appointment when consecrated, financial secretary.

(g) Died, 1911.

(h) Served as bishop nineteen years.

23. BISHOP WILLIAM B. DERRICK.

(a) Born, July 27, 1843, Antigua, W. Indies.

(b) Converted, 1854, St. John.

(c) Licensed to preach, 1864, Norfolk, Virginia.

(d) Admitted to conference, 1867.

(e) Consecrated bishop, 1896, Wilmington, North Carolina.

(f) Appointment when consecrated, missionary secretary.

(g) Died, 1913.

(h) Served as bishop seventeen years.

24. BISHOP JOSIAH H. ARMSTRONG.

(a) Born, May 30, 1842, Lancaster County, Pennsylvania.

(b) Converted, 1868, Jacksonville, Florida.

(c) Licensed to preach, 1868, Jacksonville, Florida.

(d) Admitted to conference, 1869.

(e) Consecrated bishop, 1896, Wilmington, North Carolina.

(f) Appointment when consecrated, financial secretary.

(g) Died, 1898.

(h) Served as bishop two years.

25. BISHOP JAMES C. EMBRY.

(a) Born, November 2, 1834, Knox County, Indiana.

- (b) Converted, 1855, Galena, Illinois.
- (c) Licensed to preach, 1856, Galena, Illinois.
- (d) Admitted to conference, 1864.
- (e) Consecrated bishop, 1896, Wilmington, North Carolina.
- (f) Appointment when consecrated, business manager of Book Concern.
- (g) Died, 1897.
- (h) Served as bishop one year.

26. BISHOP EVANS TYREE.

- (a) Born, August 19, 1854, DeKalb County, Tennessee.
- (b) Converted, 1866, Carthage, Smith County, Tennessee.
- (c) Licensed to preach, 1869, Carthage, Tennessee.
- (d) Educated in Central Tennessee College, Waldon University, Nashville, Tennessee.
- (e) Admitted to conference, 1872.
- (f) Consecrated bishop, 1900, Columbus, Ohio.
- (g) Appointment when consecrated, pastor, St. John, Nashville, Tennessee.
- (h) Died, 1921.
- (i) Served as bishop twenty-one years.

27. BISHOP MORRIS MARCELLUS MOORE.

- (a) Born, November 15, 1856, Quincy, Florida.
- (b) Converted, 1861, Quincy, Florida.
- (c) Licensed to preach, 1876, Quincy, Florida.
- (d) Admitted to conference, 1878.

- (e) Consecrated bishop, 1900, Columbus, Ohio.
- (f) Appointment when consecrated, financial secretary.
- (g) Died, 1900.
- (h) Served as bishop six months.

28. BISHOP CHARLES SPENCER SMITH.

- (a) Born, March 16, 1852, Calbome, Canada.
- (b) Converted, 1859, Hopkinsville, Kentucky.
- (c) Licensed to preach, 1871, Jackson, Mississippi.
- (d) Admitted to conference, 1872.
- (e) Consecrated bishop, 1900, Columbus, Ohio.
- (f) Appointment when consecrated, secretary, Sunday School Union.
- (g) Died, 1922.
- (h) Served as bishop twenty-two years.

29. BISHOP CORNELIUS T. SHAFFER.

- (a) Born, January 3, 1847, Troy, Ohio.
- (b) Converted, 1860, Fountain City, Indiana.
- (c) Licensed to preach, 1867, Frankfort, Kentucky.
- (d) Admitted to conference, 1870.
- (e) Consecrated bishop, 1900, Columbus, Ohio.
- (f) Appointment when consecrated, secretary, Church Extension Society.
- (g) Died, 1919.
- (h) Served as bishop nineteen years.

30. BISHOP LEVI JENKINS COPPIN.

- (a) Born, December 1848, Fredericktown, Maryland.
- (b) Converted, 1865, Ciscilton.
- (c) Licensed to preach, 1876, Wilmington, Delaware.
- (a) Admitted to conference, 1876.
- (e) Consecrated bishop, 1900, Columbus, Ohio.
- (f) Appointment when consecrated, editor, A.M.E. Review.
- (g) Died, 1924.
- (h) Served as bishop twenty-four years.

31. BISHOP EDWARD WILKERSON LAMPTON.

- (a) Born, 1857, Hopkinsville, Kentucky.
- (b) Converted, 1874, Kentucky.
- (c) Licensed to preach in Kentucky.
- (d) Educated at Bowling Green, Kentucky.
- (e) Admitted to conference, 1889, Kentucky.
- (f) Consecrated bishop, 1908, Norfolk, Virginia.
- (g) Appointment when consecrated, financial secretary.
- (h) Died, 1910.
- (i) Served as bishop two years.

32. BISHOP HENRY BLANTON PARKS.

- (a) Born in Georgia.
- (b) Converted in Georgia.
- (c) Licensed to preach in Georgia.
- (d) Educated, Atlanta University.

- (e) Admitted to conference, Georgia.
- (f) Consecrated bishop, 1908, Norfolk, Virginia.
- (g) Appointment when consecrated, secretary of missions.
- (h) Died, 1936.
- (i) Served as bishop twenty-eight years.

33. BISHOP JOSEPH SIMEON FLIPPER.

- (a) Born in Georgia.
- (b) Converted, 1877, Thomasville, Georgia.
- (c) Licensed to preach at Grooverville, Brooks County, Georgia.
- (d) Educated, Atlanta University.
- (e) Admitted to conference, 1880, Americus, Georgia.
- (f) Consecrated bishop, 1908, Norfolk, Virginia.
- (g) Appointment when consecrated, president, Morris Brown College.
- (h) Now, presiding bishop, Seventh Episcopal District and Senior Bishop of the A.M.E. Church.

34. BISHOP JAMES ALBERT JOHNSON.

- (a) Born, 1857, Ontario, Canada.
- (b) Converted, 1874.
- (c) Licensed to preach, 1874.
- (d) Educated, Atlanta University and Allen University.
- (e) Admitted to conference —.
- (f) Consecrated bishop, 1908, Norfolk, Virginia.

- (g) Appointment when consecrated, pastor.
- (h) Died, 1928.
- (i) Served as bishop twenty years.

35. BISHOP WILLIAM HENRY HEARD.

- (a) Born, June 25, 1850, Elbert County, Georgia.
- (b) Converted, 1878, in Georgia.
- (c) Licensed to preach, 1879, Athens, Georgia.
- (d) Admitted to conference in Georgia.
- (e) Consecrated bishop, 1908, Norfolk, Virginia.
- (f) Appointment when consecrated, secretary, Connec-
tional Preachers Aid Association.
- (g) Died, 1937.
- (h) Served as bishop twenty-nine years.
(Bishop Heard was at one time the minister to the
Republic of Liberia.)

36. BISHOP JOHN HURST.

- (a) Born, 1863, Port Prince, Haiti.
- (b) Converted, 1877.
- (c) Licensed to preach, 1883.
- (d) Educated, Lyce National, Wilberforce University.
- (e) Admitted to conference ———.
- (f) Consecrated bishop, 1912, Kansas City, Missouri.
- (g) Appointment when consecrated, financial secre-
tary.
- (h) Died, 1930.
- (i) Served as bishop eighteen years.

37. BISHOP WILLIAM D. CHAPPELLE.

- (a) Born, 1857, South Carolina.
- (b) Converted, 1875, in South Carolina.
- (c) Licensed to preach, 1881, South Carolina.
- (d) Educated, Allen University.
- (e) Admitted to conference, 1881, South Carolina.
- (f) Consecrated bishop, 1912, Kansas City, Missouri.
- (g) Appointment when consecrated, president, Allen University.
- (h) Died, 1925.
- (i) Served as bishop thirteen years.

38. BISHOP JOSHUA H. JONES.

- (a) Born, 1856, South Carolina.
- (b) Converted, 1866, in South Carolina.
- (c) Licensed to preach in South Carolina.
- (d) Educated, Wilberforce and Howard Universities.
- (e) Admitted to conference in South Carolina.
- (f) Consecrated bishop, 1912, Kansas City, Missouri.
- (g) Appointment when consecrated, president, Wilberforce University.
- (h) Died, 1934.
- (i) Served as bishop twenty-two years.

39. BISHOP JAMES M. CONNER.

- (a) Born, 1863, Mississippi.
- (b) Converted, 1881, in Mississippi.
- (c) Licensed to preach, 1883, in Mississippi.

- (d) Educated in Alabama.
- (e) Admitted to conference, 1883.
- (f) Consecrated bishop, 1912, Kansas City, Missouri.
- (g) Appointment when consecrated, presiding elder.
- (h) Died, 1925.
- (i) Served as bishop thirteen years.

40. BISHOP WILLIAM W. BECKETT.

- (a) Born, 1859, South Carolina.
- (b) Converted, 1870, in South Carolina.
- (c) Licensed to preach, 1878, in South Carolina.
- (d) Educated in Allen University.
- (e) Admitted to conference, 1884, in South Carolina.
- (f) Consecrated bishop, 1916, Philadelphia, Pennsylvania.
- (g) Appointment when consecrated, president, Allen University.
- (h) Died, 1925.
- (i) Served as bishop nine years.

41. BISHOP ISAAC N. ROSS.

- (a) Born, 1856, Tennessee.
- (b) Converted in Tennessee.
- (c) Licensed to preach in Tennessee.
- (d) Educated —.
- (e) Admitted to conference, 1880.
- (f) Consecrated bishop, 1916, Philadelphia, Pennsylvania.

- (g) Appointment when consecrated, pastor, Washington, D. C.
- (h) Died, 1927.
- (i) Served as bishop eleven years.

42. BISHOP WILLIAM DECKER JOHNSON.

- (a) Born, 1869, Thomas County, Georgia.
- (b) Converted, 1879, Whigham, Georgia.
- (c) Licensed to preach, 1887, Coffee County, Circuit, Georgia.
- (d) Educated in public schools and correspondence schools.
- (e) Admitted to conference, 1888.
- (f) Consecrated bishop, 1920, St. Louis, Missouri.
- (g) Appointment when consecrated, presiding elder, Blakely District, Georgia.
- (h) Died, 1936.
- (i) Served as bishop sixteen years.

43. BISHOP ARCHIBALD J. CAREY.

- (a) Born, 1868, Allen, Georgia.
- (b) Converted in Georgia.
- (c) Licensed to preach, 1888, in Georgia.
- (d) Educated in Allen University.
- (e) Admitted to conference, 1888, in Georgia.
- (f) Consecrated bishop, 1920, St. Louis, Missouri.
- (g) Appointment when consecrated, presiding elder, Chicago District.
- (h) Died, 1931.

- (i) Served as bishop eleven years.

44. BISHOP WILLIAM SAMPSON BROOKS.

- (a) Born, Lower Morlborough, Calvert County, Maryland.
- (b) Converted in Maryland.
- (c) Licensed to preach, 1894, Keokuk, Iowa.
- (d) Educated, Morgan College, Baltimore, Maryland.
- (e) Admitted to conference —.
- (f) Consecrated bishop, 1920, St. Louis, Missouri.
- (g) Appointment when consecrated, pastor, Bethel Church, Baltimore.
- (h) Died, 1934.
- (i) Served as bishop fourteen years.

45. BISHOP WILLIAM TECUMSEH VERNON.

- (a) Born, 1871, Missouri.
- (b) Converted, 1896, Lebanon, Missouri.
- (c) Licensed to preach, Lebanon, Missouri.
- (d) Educated at Lincoln and Wilberforce Universities.
- (e) Admitted to conference, 1896, Springfield, Missouri.
- (f) Consecrated bishop, 1920, St. Louis, Missouri.
- (g) Appointment when consecrated, pastor, Avery Chapel, Memphis, Tennessee.
- (h) Now, retired.

46. BISHOP WILLIAM ALFRED FOUNTAIN.

- (a) Born, October 29, 1870, Elberton, Georgia.

- (b) Converted, Clark University, Atlanta, Georgia.
- (c) Licensed to preach, Elberton, Georgia.
- (d) Educated, Allen University, Morris Brown College, Northwestern University.
- (e) Admitted to conference in Georgia.
- (f) Consecrated bishop, 1920, St. Louis, Missouri.
- (g) Appointment when consecrated, president, Morris Brown College.
- (h) Now, presiding bishop of the Sixth Episcopal District.

47. BISHOP ABRAHAM L. GAINES.

- (a) Born, 1866, Georgia.
- (b) Converted, 1882, in Georgia.
- (c) Licensed to preach, 1887, in Georgia.
- (d) Educated, Atlanta and Wilberforce Universities.
- (e) Admitted to conference, 1887, in Georgia.
- (f) Consecrated bishop, 1924, Louisville, Kentucky.
- (g) Appointment when consecrated, pastor.
- (h) Died, 1931.
- (i) Served as bishop seven years.

48. BISHOP REVERDY CASSIUS RANSOM.

- (a) Born, January 4, 1861, Flushing, Ohio.
- (b) Converted in 1881, Wilberforce, Ohio.
- (c) Licensed to preach, 1884, Wilberforce, Ohio.
- (d) Educated at Wilberforce and Oberlin College.
- (e) Admitted to conference, 1886, Cincinnati.

- (f) Consecrated bishop, 1924, Louisville, Kentucky.
- (g) Appointment when consecrated, editor, A.M.E. Review.
- (h) Now, presiding bishop, Third Episcopal District.

49. BISHOP JOHN ANDREW GREGG.

- (a) Born, February 18, 1877, Urreka, Kansas.
- (b) Converted in Kansas.
- (c) Licensed to preach, 1899, in Kansas.
- (d) Educated at Kansas City University.
- (e) Admitted to conference —.
- (f) Consecrated bishop, 1924, Louisville, Kentucky.
- (g) Appointment when consecrated, president, Wilberforce University.
- (h) Now presiding bishop of the Fourth Episcopal District.

50. BISHOP ROBERT A. GRANT.

- (a) Born, Florida.
- (b) Converted, 1907, Tallahassee, Florida.
- (c) Licensed to preach, 1907, Tallahassee, Florida.
- (d) Educated at Tallahassee, Florida, and Atlanta, Georgia.
- (e) Admitted to conference, 1907, Tallahassee, Florida.
- (f) Consecrated bishop, 1928, Chicago, Illinois.
- (g) Appointment when consecrated, pastor, Grant Memorial Church, Jacksonville, Florida.
- (h) Died, 1939.
- (i) Served as bishop eleven years.

51. BISHOP SHERMAN LAWRENCE GREENE.

- (a) Born, June 15, 1886, Mississippi.
- (b) Converted, 1894, Yokena, Mississippi.
- (C) Licensed to preach, 1903, Bourbon, Mississippi.
- (d) Educated at Alcorn College, Alcorn, Mississippi; Payne Seminary, Wilberforce, Ohio, and Shorter College, Little Rock, Arkansas.
- (e) Admitted to conference, 1906, Wilmar, Arkansas.
- (f) Consecrated bishop, 1928, Chicago, Illinois.
- (g) Appointment when consecrated, presiding elder, Little Rock District, Arkansas Annual Conference.
- (h) Now presiding bishop of the Eighth Episcopal District.

52. BISHOP GEORGE BENJAMIN YOUNG.

- (a) Born in Texas.
- (b) Converted in Texas.
- (c) Licensed to preach in Texas.
- (d) Educated in Paul Quinn College and Wilberforce University.
- (e) Admitted to conference in Texas.
- (f) Consecrated bishop, 1928, Chicago, Illinois.
- (g) Appointment when consecrated, pastor, Bethel, Dallas, Texas.
- (h) Now, presiding bishop of the Tenth Episcopal District.

53. BISHOP MONROE HORTENSIUS DAVIS.

- (a) Born in South Carolina.
- (b) Converted, Marion, South Carolina.

- (c) Licensed to preach at Marion, South Carolina.
- (d) Educated at Allen, Howard, Drew, Columbia Universities.
- (e) Admitted to conference at Florence, South Carolina.
- (f) Consecrated bishop, 1928, Chicago, Illinois.
- (g) Appointment when consecrated, pastor, Baltimore, Maryland.
- (h) Now, presiding bishop of the Second Episcopal District.

54. BISHOP NOAH WELLINGTON WILLIAMS.

- (a) Born in Missouri.
- (b) Converted February 1892, Springfield, Illinois.
- (c) Licensed to preach, 1899, St. Paul Church, Springfield, Illinois.
- (d) Educated in public schools of Springfield, Wilberforce, De Pauso, and Earlham Colleges.
- (e) Admitted to conference, 1899.
- (f) Consecrated bishop, 1932, Cleveland, Ohio.
- (g) Appointment when consecrated, pastor, St. Paul Church, St. Louis, Missouri.
- (h) Now, presiding bishop of the Fifth Episcopal District.

55. BISHOP DAVID HENRY SIMS.

- (a) Born, July 18, 1889, Taladega, Alabama.
- (b) Converted, Savannah, Georgia.
- (c) Licensed to preach, 1909, Macon, Georgia.
- (d) Educated in Oberlin, and Georgia State Colleges, University of Chicago and Yale University.

- (e) Admitted to conference, 1909.
- (f) Consecrated bishop, 1932, Cleveland, Ohio.
- (g) Appointment when consecrated, president, Allen University, Columbia, South Carolina.
- (h) Now, presiding bishop of the First Episcopal District.

56. BISHOP HENRY YOUNG TOOKES.

- (a) Born in Florida.
- (b) Converted in Florida.
- (c) Licensed to preach in Florida.
- (d) Educated in Florida.
- (e) Admitted to conference in Florida.
- (f) Consecrated bishop, 1932, Cleveland, Ohio.
- (g) Appointment when consecrated, pastor.
- (h) Now, presiding bishop of the Eleventh Episcopal District.

57. BISHOP RICHARD ROBERT WRIGHT JR.

- (a) Born, 1878, Georgia.
- (b) Converted, 1892, Augusta, Georgia.
- (c) Licensed to preach, 1899, Savannah, Georgia.
- (d) Educated in Georgia State College, University of Chicago, University of Pennsylvania, Universities of Leipzig and Berlin, Germany.
- (e) Admitted to conference, 1899.
- (f) Consecrated bishop, 1936, New York City, New York.
- (g) Appointment when consecrated, editor, Christian

Recorder and president of Wilberforce University.

- (h) Now, presiding bishop of the Thirteenth Episcopal District.

58. BISHOP EDWARD JAMES HOWARD.

- (a) Born, 1871, Brownsville, Missouri.
- (b) Converted, 1882, Paola, Miami County, Kansas.
- (c) Licensed to preach, 1895, Paola, Kansas.
- (d) Educated at Paola High School and Paul Quinn College.
- (e) Admitted to conference, 1897, Cameron, Texas.
- (f) Consecrated bishop, 1936, New York City, New York.
- (g) Appointment when consecrated, pastor, Wesley Chapel, Houston, Texas.
- (h) Now, presiding bishop of the Twelfth Episcopal District.

59. BISHOP DECATUR WARD NICHOLS.

- (a) Born, October 15, 1900, Charleston, South Carolina.
- (b) Converted, 1912, Charleston, South Carolina.
- (c) Licensed to preach by his father, the late Dr. L. Ruffin Nichols.
- (d) Educated in Avery Institute, Charleston, South Carolina; Howard University, Washington, D. C.; Drew Theological Seminary, Madison, New Jersey; Columbia University, New York City.
- (e) Admitted to conference, 1924, Trenton, New Jersey.
- (f) Consecrated bishop, 1940, Detroit, Michigan.
- (g) Appointment when consecrated, pastor, Emanuel Church, New York City, New York.

- (h) Now, presiding bishop of the Ninth Episcopal District.

60. BISHOP FRANK MADISON REID.

- (a) Born, August 11, 1898, Nashville, Tennessee.
- (b) Converted, October 1904, Burkes Chapel Church, Paducah, Kentucky.
- (c) Licensed to preach, August 1918, Covington, Kentucky, by Rev. J. C. Brewer.
- (d) Educated in public and high schools of Louisville, Kentucky, Wilberforce University and Columbia University.
- (e) Admitted to conference, October 1922, Louisville, Kentucky.
- (f) Consecrated bishop, 1940, Detroit, Michigan.
- (g) Appointment when consecrated, pastor St. Paul Church, St. Louis, Missouri.
- (h) Now, presiding bishop of the Fifteenth Episcopal District.

61. BISHOP GEORGE EDWARD CURRY.

- (a) Born, June 15, 1899, Edgefield, South Carolina.
- (b) Converted, 1904, Ward Chapel Church, Augusta, Georgia.
- (c) Licensed to preach, 1908, by Rev. S. E. Perry.
- (d) Educated in Morris Brown and Edward Waters Colleges.
- (e) Admitted to conference, 1910, Atlanta, Georgia.
- (f) Consecrated bishop, 1940, Detroit, Michigan.
- (g) Appointment when consecrated, manager of the A.M.E. Book Concern, Philadelphia, Pennsylvania.

- (h) Now, presiding bishop of the Fourteenth Episcopal District.

62. BISHOP ALEXANDER JOSEPH ALLEN.

- (a) Born, Columbus, Georgia.
- (b) Converted, Girard, Alabama, at 14 years of age.
- (c) Licensed to preach, 1912, Columbus, Georgia, by Dr. W. D. Johnson (afterwards bishop).
- (d) Educated at Clark University, Atlanta, Georgia, and Yale University, New Haven, Connecticut.
- (e) Admitted to conference, 1914, New England Conference, Rhode Island.
- (f) Consecrated bishop, 1940, Detroit, Michigan.
- (g) Appointment when consecrated, division secretary of American Bible Society.
- (h) Now, presiding bishop of the Sixteenth Episcopal District.

OTHER FACTS ABOUT BISHOPS

1. SENIOR BISHOPS AND NUMBER OF YEARS SERVED.

Richard Allen, 15 years, 11 months, 15 days.

Morris Brown, 18 years, 1 month, 13 days.

W. Paul Quinn, 24 years, 9 months, 14 days.

Daniel A. Payne, 20 years, 9 months, 7 days.

A. W. Wayman, 2 years, 1 month.

H. M. Turner, 15 years.

B. F. Lee, 11 years.

H. B. Parks, 10 years.

J. S. Flipper (Senior Bishop since 1936).

2. LONGEST AND SHORTEST TIME SERVED AS BISHOP:

Bishop Daniel A. Payne, 41 years.

Bishop Morris M. Moore, two months.

3. BISHOPS ELECTED FROM THE PASTORATE:

Bishop Morris Brown

(assistant pastor)

Bishop Edward Waters

Bishop Daniel A. Payne

Bishop Alexander W. Wayman

Bishop J. P. Campbell

Bishop J. A. Shorter

Bishop W. F. Dickerson

Bishop Evans Tyree

Bishop H. Y. Tookes

Bishop J. A. Johnson

Bishop I. N. Ross

Bishop Willis Nazrey

Bishop W. S. Brooks

Bishop W. T. Vernon

Bishop A. L. Gaines

Bishop R. A. Grant

Bishop G. B. Young

Bishop N. W. Williams

Bishop M. H. Davis

Bishop E. J. Howard

Bishop D. Ward Nichols

Bishop Frank M. Reid

4. BISHOPS ELECTED FROM THE PRESIDING ELDERSHIP:

Richard H. Cain

Wesley J. Gaines

James M. Conner

William D. Johnson

Abraham Grant

Moses B. Salter

Archibald J. Carey

Sherman L. Greene

5. BISHOPS ELECTED FROM GENERAL OFFICES:

Richard Allen

William P. Quinn

Thomas M. D. Ward

John M. Brown

Henry M. Turner

Richard R. Disney

(B.M.E. Church)

Benjamin W. Arnett

Benjamin T. Tanner

Benjamin F. Lee

James A. Handy

James C. Embry

Morris M. Moore

Charles S. Smith

Cornelius T. Shaffer

Levi J. Coppin

Edward W. Lampton

Henry B. Parks

William H. Heard

John Hurst

Reverdy C. Ransom

Richard R. Wright Jr.

William B. Derrick
Josiah H. Armstrong

George E. Curry
A. Joseph Allen

6. BISHOPS ELECTED FROM PRESIDENCY OF COLLEGES:

Joseph S. Flipper
William D. Chappelle
Joshua H. Jones
David H. Sims

William W. Beckett
William A. Fountain
John A. Gregg
Richard R. Wright Jr.

7. NATIVE STATES OF BISHOPS:

PENNSYLVANIA

Richard Allen
Thomas M. D. Ward
B. W. Arnett
B. T. Tanner
J. H. Armstrong

ALABAMA

David H. Sims

INDIANA

J. C. Embry

WASHINGTON, D. C.

J. A. Shorter

FLORIDA

Abraham Grant
Morris M. Moore
Robert A. Grant
H. Y. Tookes

TEXAS

George B. Young

HAITI

John Hurst

MISSOURI

W. T. Vernon
N. W. Williams
E. J. Howard

SOUTH CAROLINA

Morris Brown
Daniel A. Payne
Henry McNeil Turner
W. W. Beckett
Moses B. Salter
Joshua H. Jones
W. D. Chappelle
M. H. Davis
D. Ward Nichols
George E. Curry

MISSISSIPPI

J. M. Conner
S. L. Greene

DELAWARE

John M. Brown
J. P. Campbell

NEW JERSEY

W. F. Dickerson
B. F. Lee

KENTUCKY

E. W. Lampton

KANSAS

J. A. Gregg

CANADA

C. S. Smith

J. A. Johnson

MARYLAND

Richard R. Disney

A. W. Wayman

James A. Handy

Edward Waters

Levi J. Coppin

W. Sampson Brooks

VIRGINIA

R. H. Cain

Willis Nazrey

OHIO

C. T. Shaffer

R. C. Ransom

TENNESSEE

Evans Tyree

I. N. Ross

Frank M. Reid

GEORGIA

Wesley J. Gaines

W. H. Heard

J. S. Flipper

H. B. Parks

A. L. Gaines

A. J. Carey

W. A. Fountain

R. R. Wright Jr.

W. D. Johnson

Alexander J. Allen

WEST INDIES

William B. Derrick

EAST INDIES

William P. Quinn

WIDOWS OF DECEASED BISHOPS

Mrs. H. B. Parks, Mrs. A. L. Gaines, Mrs. W. W. Beckett, Mrs. W. D. Chappelle, Mrs. W. D. Johnson, Mrs. John Hurst, Mrs. W. Sampson Brooks, Mrs. Charles S. Smith, Mrs. R. A. Grant.

SONS OF BISHOPS IN ACTIVE MINISTRY

Drs. B. W. Arnett, Carl Flipper, Herman F. Tyree, W. A. Fountain Jr., W. L. Johnson, R. C. Ransom Jr., S. L. Greene Jr., A. J. Carey Jr.

GIVEN NAMES OF BISHOPS

Two named ABRAHAM: Abraham Grant, Abraham L. Gaines.

Two named ALEXANDER: Alexander W. Wayman, Alexander J. Allen.

One ARCHIBALD: Archibald J. Carey.

Three named BENJAMIN: Benjamin F. Lee, Benjamin

- T. Tanner, Benjamin W. Arnett.
 One CHARLES: Charles S. Smith.
 One CORNELIUS: Cornelius T. Shaffer.
 One DAVID: David H. Sims.
 One DECATUR: Decatur Ward Nichols.
 One DANIEL: Daniel A. Payne.
 Three named EDWARD: Edward W. Lampton, Edward Waters, Edward J. Howard.
 One EVANS: Evans Tyree.
 One FRANK: Frank Madison Reid.
 Two named GEORGE: George B. Young, George E. Curry.
 Three named HENRY: Henry McNeil Turner, Henry Blanton Parks, Henry Young Tookes.
 One ISAAC: Isaac N. Ross.
 One JABEZ: Jabez P. Campbell.
 Five named JAMES: James A. Shorter, James A. Handy, James C. Embry, James Albert Johnson, James M. Conner.
 Three named JOHN: John M. Brown, John Hurst, John A. Gregg.
 One JOSIAH: Josiah H. Armstrong.
 One JOSEPH: Joseph S. Flipper.
 One JOSHUA: Joshua H. Jones.
 One LEVI: Levi J. Coppin.
 Two named MORRIS: Morris Brown, Morris M. Moore.
 One MOSES: Moses B. Salter.
 One MONROE: Monroe H. Davis.
 One NOAH: Noah W. Williams.
 Four named RICHARD: Richard Allen, Richard H. Cain, Richard R. Disney, Richard R. Wright Jr.
 One ROBERT: Robert A. Grant.
 One REVERDY: Reverdy Cassius Ransom.
 One SHERMAN: Sherman Lawrence Greene.
 One THOMAS: Thomas M. D. Ward.

One WESLEY: Wesley J. Gaines.

One WILLIS: Willis Nazrey.

Ten named WILLIAM: William P. Quinn, William F. Dickerson, William B. Derrick, William H. Heard, William D. Chappelle, William W. Beckett, William Decker Johnson, William Sampson Brooks, William Tecumseh Vernon, William A. Fountain.

CHAPTER IX

GENERAL DEPARTMENTS

THE A. M. E. BOOK CONCERN

716 South 19th Street—Philadelphia, Pennsylvania

Bishop D. H. Sims, President of Board

Dr. W. K. Hopes, Business Manager

1. What is the first and oldest publishing house in the world owned by Negroes?

The A.M.E. Book Concern, now located in the Allen Building, 716 South 19th Street, Philadelphia, Pennsylvania.

2. By whom was the publishing house of the A.M.E. Book Concern established?

By Richard Allen in 1818.

3. What is the approximate value of the Allen building?

\$212,000. It is a building of six stories.

4. Under whose administration was this building erected?

Under the administration of Dr. D. M. Baxter (deceased), but was lost.

5. Under whose administration was the building reclaimed?

Under the administration of Dr. G. E. Curry, who was elected by the Board of Managers on the retirement of Dr. Baxter. When Dr. Curry took charge the Book Concern was out of doors, but in less than sixty days, he repurchased the Allen Building, and in ten months after his election, he raised \$32,000 and amended the charter of the Book Concern to conform with the discipline of the A.M.E. Church.

6. What are the publications of the Book Concern?

It prints all kinds of church supplies, envelopes, disciplines, hymn books, parchments, appointment blanks, certificates of all kinds, study courses for young ministers, all kinds of books, cards, A.M.E. Review, Christian Recorder, The Journal of Religious Education and the Sunday school literature, and so forth.

7. How many business managers has the Book Concern had since its founding?

Twenty-three, namely: Richard Allen (afterwards bishop) (1818-1826); Joseph M. Corr (1826-1835); George Hogarth (1835-1848); Augustus R. Green (1848-1852); W. T. Cato (1852-1854); J. P. Campbell (afterwards bishop) (1854-1860); Elisha Weaver (1860-1868); A. L. Stanford, J. Woodlin and B. T. Tanner (afterwards Bishop Tanner) (1868-1872); W. H. Hunter (1872-1876); H. M. Turner (afterwards bishop) (1876-1880); Theo. Gould (1880-1884); J. C. Embry (afterwards bishop) (1884-1896, 12 years); T. W. Henderson (1896-1900); R. H. W. Leake (1900-1901); J. H. Collett (1901-1912); J. I. Lowe (1912-1916); R. R. Wright Jr. (afterwards bishop) (1916-1924); D. M. Baxter (1924-1936); R. R. Wright III (1936-1937); G. E. Curry (afterwards bishop) (1937-1940); W. A. Dorsey (May 1940 until his death the same month); W. K. Hopes, the present incumbent.

8. Who composes the board of managers of the Book Concern?

Bishop D. H. Sims, president; R. O. Napper, C. C. Ferguson, W. H. Truss, Robert Thomas, Fred Maxwell, G. H. Dunn, R. H. Ramsey, F. R. C. Durden, A. W. West, R. C. Walker, M. D. Potter, S. E. Kolen, G. Horace Jenkins, I. E. C. Steady, F. M. Gow, D. P. Tolbert.

MISSIONARY DEPARTMENT

112 West 120th Street, New York City, New York

Bishop R. R. Wright Jr., President of Board

Dr. L. L. Berry, Secretary-Treasurer

1. Who were the pioneer missionaries of the A.M.E. Church?

Richard Allen, Daniel Coker and Father Spencer.

2. Who was the first general missionary commissioned?

Rev. William Paul Quinn (afterwards bishop) who was commissioned by the General Conference of 1840 and sent to organize churches, open temperance societies and establish schools for children.

3. When and where was the Missionary Department established?

In 1844, at Pittsburgh, Pennsylvania, by the General Conference.

4. Who was elected its first secretary?

J. M. Brown, who was elected at the General Conference at Philadelphia, in 1864.

5. What are the objects of the Missionary Department?

To diffuse more generally the blessings of education and to support mission schools and churches throughout the United States and in foreign lands.

6. What are the names of the ministers who have served as secretary-treasurer of this department?

Revs. John M. Brown (afterwards made bishop), 1864-1868; James A. Handy, 1868-1872 (afterwards bishop); G. W. Brodie, 1872-1876; R. H. Cain, 1876-1880 (afterwards bishop); J. M. Townsend, 1880-1888; W. B. Derrick, 1888-1896 (afterwards bishop); Henry B. Parks, 1896-1908 (afterwards bishop); W. W. Beckett, 1908-1912 (afterwards bishop); J. W. Rankin, 1912-1924; E. H. Coit, 1924-1933, and L. L. Berry, 1933 —.

7. How many secretary-treasurers of this department are living?

One, Dr. L. L. Berry, the present incumbent.

8. When was Dr. Berry elected?

April 11, 1933, by the Board of Missions, to finish the unexpired term of Dr. E. H. Coit, who was removed by death, and was reelected at the General Conferences of 1936 and 1940.

9. What foreign fields has Dr. Berry visited?

Canada, Nova Scotia, Bermuda, Virgin Islands, Barbados, Trinidad, British and Dutch Guiana, Haiti, Santo Domingo, Jamaica and West Africa.

10. What report did Dr. L. L. Berry, secretary of missions, make as a result of his factfinding itinerary of our mission fields in Canada, in the Islands, Republic of Haiti and Santa Domingo, and the Guianas?

Number of church members, 2531; Sunday schools, 2067; leagues, 595; missionary societies, 783; 8 schools and 1602 pupils.

11. Approximately, how much money is handled by this department annually?

More than \$29,000.00; to maintain headquarters of the Missionary Department at New York; to sustain home and foreign missionary work; to sustain mission students and to pay the expenses of foreign delegates to general conferences, etc.

12. How much money has been raised through this department for the sacred cause of missions during the years of its existence?

More than \$1,850,000.00.

13. What are the sources of revenue of this department?

Five per cent of Dollar Money, Easter collections and free will contributions.

14. What is the official organ of the Missionary Department?

The "Voice of Missions," published monthly.

15. How many subscribers are there to the "Voice of Missions"?

More than 2,100.

16. Who is the president of the Board of Managers?

Bishop R. R. Wright Jr.

17. Who composes the Board of Managers?

All the bishops of the church and the following: Bishop R. R. Wright Jr., president; H. P. Jones, J. A. Young, C. J. Powell, G. W. Baber, X. C. Runyan, A. P. Solomon, T. J. Miles, Wm. E. Barnes, G. R. Polk, P. D. Saddler, A. I. G. Richardson, O. Sherman, F. D. Coleman, I. E. C. Steady, J. M. Mokone, J. W. Jarvis, Mrs. Christine S. Smith, ex-officio; Mrs. Lucy M. Hughes, ex-officio; Mrs. Celia A. Gregg, ex-officio; Mrs. Julia M. Fountain, ex-officio.

18. What bishops of our church have served in foreign fields?

In South Africa: Bishops H. M. Turner, L. J. Coppin, C. S. Smith, W. B. Derrick, J. A. Johnson, W. W. Beckett, W. T. Vernon, J. A. Gregg, G. B. Young, D. H. Sims, R. R. Wright Jr.

In West Africa: Bishops H. M. Turner, C. S. Smith, W. H. Heard, I. N. Ross, W. S. Brooks, M. H. Davis, E. J. Howard.

Isles of the Sea: Bishops H. M. Turner, J. A. Handy, B. T. Tanner, C. S. Smith, J. M. Conner, W. H. Heard, M. H. Davis, D. H. Sims.

South America: Bishop W. A. Fountain.

19. What bishops of our church are serving in foreign fields now?

In South Africa: Bishop Frank M. Reid; West Africa,

Bishop George E. Curry; Isles of the Sea, South America and the Republic of Cuba, Bishop Alexander J. Allen.

20. Approximately, how many foreign missionaries have we on the field?

Eleven in South Africa; twenty-four, Jamaica and Windward Island; twenty-nine in Sierra Leone; twelve, Nigeria, and twelve, Gold Coast.

21. Who was the first foreign missionary sent out by the A.M.E. Church?

Rev. Scipio Bean, who was sent to Haiti in 1827.

FINANCIAL DEPARTMENT

1541 Fourteenth Street, N. W., Washington, D. C.

Bishop Noah W. Williams, President of Board

Dr. A. S. Jackson, Financial Secretary

1. When and where was the Financial Department of the A.M.E. Church established?

At the General Conference of 1872, which met at Nashville, Tennessee. At this conference the Dollar Money system was instituted.

2. Who was elected its first secretary-treasurer?

Dr. J. H. Burley, who served from 1872 to 1878. Since that time, nine others have filled this office, as follows: Dr. J. C. Embry (afterwards bishop) (1878-1880); Dr. B. W. Arnett (afterwards bishop) (1880-1888); Dr. J. A. Handy (afterwards bishop) (1888-1892); Dr. J. H. Armstrong (afterwards bishop) (1892-1896); Dr. M. M. Moore (afterwards bishop) (1896-1900); Dr. P. A. Hubbard (1900-1902) died in office; Dr. E. W. Lampton (afterwards bishop) (1902-1908); Dr. John Hurst (afterwards bishop) (1908-1912); Prof. John R. Hawkins (1912-1939) died in office; Dr. A. S. Jackson, present incumbent, elected 1939 by the board, and re-elected by the General Conference of 1940 by acclamation.

3. How much dollar money is each pastor to collect and report?

One dollar from or for each member of his charge.

4. What are the sources of revenue of the Financial Department?

(a) Thirty-eight per cent of the Dollar Money; (b) twenty-five per cent of the Dollar Money for superannuated preachers, widows and orphans of deceased ministers.

5. What distribution is made of the funds sent to the Financial Department?

(1) For the support of effective and ineffective bishops; (2) For the salaries of general officers hereafter named in this chapter; (3) To aid the Publication Department; (4) To aid our needy colleges; (5) To aid the cause of missions; (6) For the relief of widows and orphans of ministers and bishops; (7) To aid the Church Extension Society; (8) The balance shall constitute a chartered fund, the interest of which shall be used for the support of superannuated bishops and preachers and widows and orphans of bishops and itinerant preachers.

6. How much money has been handled by this department during the sixty-eight years of its existence (1872-1940)?

\$12,028,973.03. This does not include any money raised in our churches for local purposes or for payment of salaries of presiding elders and pastors, nor does it include any of the thousands of dollars raised on our general days for mission work and church extension, educational day in September, for our schools and colleges, and, too, the thousands of dollars raised in our special rallies.

7. Where are the headquarters of the Financial Department?

In the Financial Building, 1541 Fourteenth Street, N. W., Washington, D. C.

8. What is the approximate value of this property in-

cluding furniture, and so forth?

More than \$150,000.00.

9. Who composes the board of managers of the Financial Department?

One bishop, who is chairman, the financial secretary and one representative from each episcopal district, namely:

Bishop N. W. Williams, president; J. F. Vanderhorst, J. R. Coasey, J. O. Haithcox, W. H. Griffin, Russell S. Brown, I. G. Glass, T. H. Addison, S. S. Stephens, A. J. Polk, H. L. Pendergraff, A. L. Lewis, O. M. Travis, A. E. Peacock, M. N. Tilo, Philip Van Putten.

10. When and where does the board of managers meet?

On the third Wednesday in each April at the financial headquarters, Washington, D. C.

11. What is the salary of the financial secretary?

\$3,500.00 annually.

12. What is the amount of his bond?

\$10,000.

EDUCATIONAL DEPARTMENT

2113 Lady Street

Columbia, South Carolina

Bishop E. J. Howard, President of Board

Rev. E. A. Adams, D.D., Secretary of Education

1. Is the A.M.E. Church committed to the cause of Christian education?

Yes, Richard Allen was the first Negro on the American continent to conceive of the possibility and desirability of organizing day and night schools for Negroes with distinct race leadership.

2. When and where was the first direct effort made toward the establishment of schools for Negroes?

September 21, 1844, by the Ohio Conference. A committee was appointed to select a seat for a seminary of learning on the "manual labor" plan, and projected what was then called Union Seminary, which was later merged into Wilberforce University.

3. What is the oldest institution of higher education in the world for Negroes?

Wilberforce University, Wilberforce, Ohio.

4. Who was the founder of Wilberforce University?

Daniel A. Payne (afterwards bishop).

5. When was Wilberforce University fully accredited as an "A" class institution?

March 1939, by the North-Central Association of Colleges and Secondary Schools.

6. Whom did the General Conference of 1876 appoint the first commissioner or general agent to look after the special work of schools?

Rev. J. C. Embry (afterwards bishop), who was succeeded by Rev. B. F. Watson.

7. When was education made a special department of our church?

In 1884, at the General Conference of Baltimore, Maryland, Rev. W. D. Johnson was made commissioner of education and served until May 1896.

8. Who is the commissioner of education now?

Dr. E. A. Adams.

9. Who are the predecessors of Dr. Adams?

Revs. J. C. Embry, B. F. Watson, W. D. Johnson, Prof. J. R. Hawkins, Dr. A. S. Jackson.

10. Who is known as the great apostle of Christian education of the A.M.E. Church and the race?

Bishop Daniel A. Payne.

11. Where are the education department headquarters?
Columbia, South Carolina.

12. What are the sources of revenue of this department?

(1) Eight per cent of the dollar money; (2) private donations and bequests; (3) contributions from educational societies; (4) public appropriations; (5) life insurance and endowment policies; (6) pastors' annual dues; (7) collections from annual conferences; (8) collections taken on education day, the third Sunday in September of each year.

13. For what purpose are the educational funds appropriated?

To assist in the maintenance of our colleges and universities and to pay the current expenses of the department.

14. How many schools has the A.M.E. Church?

Seventeen, namely:

(1) WILBERFORCE UNIVERSITY, Wilberforce, Ohio, established 1856; Dr. D. Ormonde Walker, president; Dr. Chas. S. Spivey, dean of theology; number of faculty members, 79; total enrollment, 1138.

(2) ALLEN UNIVERSITY, Columbia, South Carolina; established 1880; Dr. Samuel R. Higgins, president; Dr. Henry B. Butler Jr., dean of theology; number of faculty members, 20; total enrollment, 370.

(3) PAUL QUINN COLLEGE, Waco, Texas; established 1881; Prof. J. W. Yancy II, president; Dr. F. W. Render, dean of theology; number of faculty members, 14; total enrollment, 200.

(4) EDWARD WATERS COLLEGE, Jacksonville, Florida; established 1881; Dr. Howard D. Gregg, president; Dr. W. G. Alexander, dean of theology; faculty members, 14; enrollment, 235.

(5) MORRIS BROWN COLLEGE, Atlanta, Georgia; es-

established 1885; Dr. W. A. Fountain Jr., president; Dr. C. L. Hill, dean of theology; faculty members, 30; enrollment, 591.

(6) KITTRELL COLLEGE, Kittrell, North Carolina; established 1886; Dr. E. F. G. Dent, president; Dr. J. A. Valentine, dean of theology; number of faculty members, 17; total enrollment, 135.

(7) SHORTER COLLEGE, Little Rock, Arkansas; established 1886; Dr. J. H. Clayborn, president; Dr. E. J. Lunon, dean of theology; faculty members, 15; enrollment, 156.

(8) CAMPBELL COLLEGE, Jackson, Mississippi; established 1887; Dr. S. L. Greene Jr., president; Dr. R. K. Young, dean of theology; faculty members, 17; enrollment, 250.

(9) GREATER PAYNE UNIVERSITY, Birmingham, Alabama, established 1889; Dr. J. R. Burghes, president; Dr. J. M. Dawkins Jr., dean of theology; faculty members, —; enrollment, —.

(10) WESTERN UNIVERSITY, Quindaro, Kansas, established 1896; Rev. G. F. Martin, president; Rev. J. Russell Brown, dean of theology; faculty members, 5; total enrollment, 28.

(11) WILBERFORCE INSTITUTE, III Transvaal, South Africa; Dr. A. J. White, president; Dr. Josephus R. Coan, dean of theology.

(14) WEST AFRICA SEMINARY, Sierra Leone.

(13) EMILY VERNON MISSION SCHOOL, South Africa.

(14) WEST AFRICA SEMINARY, Sierra Leone.

(15) GIRLS' INSTITUTE, Sierra Leone.

(16) BETHEL INSTITUTE, Gold Coast.

(17) FOUNTAIN HIGH AND INDUSTRIAL SCHOOL, South America.

There are also other schools in South Africa.

15. Who composes the board of education?

One member from each episcopal district, not less than one-third of whom are laymen, namely, Bishop E. J. Howard, president; J. L. Link, W. C. Cleland, Joseph Gomez, C. F. Stewart, J. L. Owens, W. A. Fountain Jr., J. E. Thomas, P. W. Rogers, J. C. Jarrett, L. B. Kincheon, R. B. Brookins, R. A. King, G. W. Andrews, I. E. C. Steady, A. J. White, W. H. Mayhew.

CHURCH EXTENSION DEPARTMENT

1435 Fourteenth Street, N. W.,
Washington, D. C.

Bishop H. Y. Tookes, President of Board
Dr. L. H. Hemmingway, Secretary-Treasurer

1. What is the object of the Church Extension Department?

To extend the borders of the A.M.E. Church to those parts of the world where it has not been established and thereby extend the borders of the visible church of Christ.

2. When and where was the Church Extension Department established?

In May 1892, at the General Conference which convened in Philadelphia, Pennsylvania.

3. Who was elected secretary?

The General Conference having failed to elect a secretary before adjournment, the Bishops' Council, at the request of Bishop A. Grant, selected the Rev. C. T. Shaffer to serve without salary. Bishop Grant was made president of the board.

4. How long did Rev. C. T. Shaffer serve as secretary-treasurer?

Eight years, from 1892-1900.

5. Who succeeded Dr. Shaffer?

Dr. B. F. Watson, who was elected by the General Conference of 1900 at Columbus, Ohio.

6. How long did Dr. Watson serve?

Until his death, August 4, 1923.

7. Who succeeded Dr. Watson?

Dr. S. J. Johnson of Texas, who was elected by the General Conference of 1924, at Louisville, Kentucky.

8. How long did Dr. Johnson serve?

Until his death, June 5, 1928.

9. Who succeeded Dr. Johnson?

Dr. A. J. Wilson of Wilmington, North Carolina, who was elected by the Church Extension Board.

10. How long did Dr. Wilson serve?

Until his death, April 1937.

11. Who succeeded Dr. Wilson?

Dr. L. H. Hemingway of South Carolina, who was elected by the Church Extension Board, April 1938, and reelected by the General Conference of 1940.

12. How many secretary-treasurers have died in this office?

Three, namely, Doctors B. F. Watson, S. J. Johnson and A. J. Wilson.

13. Who served as acting secretary of this department after the death of the secretaries until the regular secretary-treasurer was elected by the board or General Conference?

Miss Marie P. Thomas, bookkeeper. Miss Thomas always gave perfect satisfaction.

14. What material aid has this department given to our struggling churches?

Loans and donations.

15. What are the sources of revenue of this department?

(1) Four per cent of the Dollar Money; (2) Fifty per cent of the Children's Day money; (3) Fifty per cent of Allen Day collections; (4) Admission fees and annual dues of the Women's Department of Church Extension; (5) Special collections by the corresponding secretary, bishops, presiding elders and pastors; (6) Gift devices and bequests; (7) Collections at Annual Conference Church Extension anniversaries.

16. What has been the total receipts of this department from the time of its establishment, May 1892, to the last General Conference, May 1936?

\$1,251,120.45. The disbursements for the same time have been \$1,240,610.87; credit balance reported at the General Conference of 1936, \$10,509.58.

17. What is the grand total of loans and interest due this department?

\$926,831.15. (May 1936.)

18. What is the approximate value of the holdings of the Church Extension Department, including the Church Extension Building, mortgages and promissory notes?

\$40,619.58. (1936.)

19. Where is the Church Extension Building located?

At 1435 Fourteenth Street, N. W., Washington, D. C.

20. Under whose administration was the Church Extension Building purchased?

The building was purchased under the administration of Dr. S. J. Johnson, at a cost of \$25,000 which has been paid in full.

The value of the Church Extension Building has been enhanced by marked improvements made by Dr. Hemmingway and approved by the board, the cost of which has been paid in full.

21. Who is the president of the Church Extension Board?

Bishop Henry Young Tookes. The members of the board are: C. W. Walton, J. D. Carnes, A. J. Smoot, J. P. Q. Wallace, Wm. H. Burnette, J. L. Butler, W. A. White, G. T. Stinson, L. V. Starkey, J. H. Smith, J. M. Wise, W. D. Miller, J. W. Hall, G. A. John, Theophilus Mareke, Mrs. P. Van Putten.

22. What is the duty of every loyal Methodist to the Church Extension Department?

We should cooperate with Dr. L. H. Hemmingway, our efficient secretary, in his efforts to make the Church Extension Department EXTEND the church.

DEPARTMENT OF CHRISTIAN EDUCATION

716 South 19th Street, Philadelphia, Pennsylvania
(Temporary Headquarters)

Bishop W. A. Fountain, President of Board

Bishop H. Y. Tookes, Vice President

Bishop D. Ward Nichols, Second Vice President

Dr. S. S. Morris, General Secretary

Prof. E. A. Selby, Business Manager and Treasurer

Dr. C. W. Abington, Editor-in-Chief

Dr. Edward C. Mitchell, Director Religious Education

1. What organizations comprise the Department of Religious Education?

The Sunday School Union, A.C.E. League and the Young People's Departments of the two missionary societies, Parent Mite and Woman's Home and Foreign, with the Department of Education cooperating.

2. When and where was the Department of Religious Education established?

May, 1936, by the General Conference in New York City, New York, by a resolution offered by Bishop W. A. Fountain of the Sixth Episcopal District. Under the terms of this

resolution, it was ordered that "Immediately following the adjournment of this General Conference, the heads of the departments operating the Department of Religious Education shall meet and formulate their program which must fit into our system, subject to the approval of the Bishops' Council."

3. Has the Bishops' Council approved the plan for organization of the Department of Religious Education?

Yes, the Bishops' Council which convened in Dallas, Texas, February 16, 1939, approved the plan for the organization of the Department of Religious Education, which combined the functions of the Sunday School Union, Allen Christian Endeavor League and Missionary societies. The following is the general organization:

I. There shall be a Department of Religious Education which shall have supervision of all the religious educational work of the African Methodist Episcopal Church, thus combining the functions now belonging to the Sunday School Union Board and the Allen C. E. League Board. It shall cooperate with the board of education, the board of missions and the Young People's Department of the Woman's Parent Mite Missionary Society and the Woman's Home and Foreign Missionary Society in seeking to diffuse the blessings of Christian leadership and culture.

II. The Department of Religious Education shall be under the management of a general secretary, a business manager and a treasurer who shall be one and the same person, and the editor of religious literature.

III. The board shall meet annually at such time and place as it may select.

IV. The Executive Committee. The executive committee shall be composed of the president and two vice presidents of the board, the general secretary, business manager and treasurer, the editor of religious literature and two other members of the board elected by the board.

V. Leadership Training Director. The administrative staff shall select annually a competent person as director of leadership education.

VI. The Secretary of Education. The secretary of education shall cooperate with the administrative staff in promoting Christian education in the denominational educational institutions, in particular.

VII. The secretary-treasurer of the Young People's Department of the two missionary societies shall cooperate with the administrative staff in promoting religious education in the Young People's Departments of their respective missionary societies.

VIII. The Department of Religious Education. The department shall have general oversight of the Sunday schools of the African Methodist Episcopal Church and shall cooperate with other boards in the interest of Christian education in home and foreign fields. The department may establish Sunday schools in needy communities and may contribute toward their support. It shall seek to inform the church on all phases of Sunday school work; it shall establish standards and determine the curriculum of studies, including the courses for leadership education; and in general it shall endeavor to give impulse and direction to the study of the Bible and to a comprehensive and unified program of religious education in the local church. It shall provide for instruction concerning the significance and work of the church and the functions performed by its various officers and boards. The department shall have direction of week day religious education and shall promote the establishment of vacation and week day church schools.

The department shall have oversight of the Young People's Society of the African Methodist Episcopal Church, known as the Allen Christian Endeavor League, the purpose of which shall be to promote intelligent and vital Christian living among the young people and to train them in proper methods of Christian work and helpfulness. The department shall promote the interests of

the Allen C. E. League by aiding the establishment of local leagues throughout the church and in the promotion of district, conference and episcopal area organizations. It shall encourage the holding of institutes and conferences jointly with the Sunday school and other training agencies, and suggest programs of activity discussion and study to be furnished by the administrative staff. The board, through the administrative staff, may prepare and distribute leaflets, quarterlies, manuals and other helps for the work of the local leagues and the institutes.

IX. Administrative Staff. There shall be an administrative staff composed of the general secretary, the business manager and treasurer and the editor-in-chief of religious literature. The administrative staff shall meet at least once a quarter at the call of the general secretary. The presence of these officers will be required. All matters pertaining to the well-being of the department shall be discussed, general policies adopted and the future programs agreed upon.

4. What are the objectives of the Department of Christian Education?

(1) To develop Christian character; (2) to instruct the child in what he needs to know concerning the Christian religion; (3) to prepare people for intelligent church membership; (4) to discover and train an adequate Christian leadership; (5) to create a Christian type of mind; (6) to reconstruct society, spiritually, giving men and women a social concept of salvation.

5. With what international religious organizations is the Department of Religious Education allied?

The International Council of Religious Education, the World Sunday School Association and the World Christian Endeavor Union. Dr. S. S. Morris and Prof. E. A. Selby are members of the executive committee of the International Council of Religious Education, and Dr. C. W. Abington is a member of the lesson committee.

6. Has the Department of Religious Education a definite program for leadership training classes?

Yes, all information concerning training courses may be had by writing the Department of Religious Education, 716 South 19th Street, Philadelphia, Pennsylvania.

7. Who is the director of leadership education?

Dr. Edward C. Mitchell, Morris Brown College, Atlanta, Georgia.

8. Who composes the episcopal district and state organization of Christian education?

The presiding bishop, director of Christian education, director of leadership training, state superintendent of Sunday schools, state presidents of A.C.E. Leagues, director of boy scouts, director of Richard Allen Youth Council, director of Christian stewardship, director of Bureau of Evangelism, the director of Bureau of Temperance, Prohibition and Public Morals.

Leadership training institutes, conventions and congresses shall be held annually or at regular periods. The curriculum and standards approved by the General Board of Christian Education shall be conformed to wherever practicable.

9. Who composes the annual conference board of Christian education?

One lay member and one minister from each presiding elder's district, and such additional members as the conference may determine. The conference superintendents of Sunday schools and the presidents of leagues shall also be members of the board.

Administrative staff: the conference director of Christian education, the conference superintendent of Sunday schools, the conference presidents of A.C.E. leagues, the directors of Richard Allen Youth Council, Bureau of Christian Stewardship, Bureau of Evangelism and the Bureau of Temperance, Prohibition and Public Morals.

10. Who composes the district administrative staff?

The presiding elder, the director of religious education, the director of leadership training, the district superintendent of Sunday schools, the district president of the Allen Christian Endeavor Leagues, all pastors, local preachers, exhorters, superintendent of Sunday schools, presidents of A.C.E. Leagues and at least one delegate from each Sunday school and league.

11. Who composes the local church administrative staff?,

The pastor, the director of Christian education, the superintendent of the Sunday school, president of Allen Christian Endeavor League, superintendent of Young People's Department of the Women's missionary society, and from one to five additional members nominated by the pastor and elected by the quarterly conference.

12. Who composes the general board of Christian education, Sunday School Union and A.C.E. League?

Bishop W. A. Fountain, president; Bishop H. Y. Tookes, vice president; Bishop D. Ward Nichols, second vice president; J. G. Drake, E. F. G. Dent, J. H. Maxwell, G. W. Brewer, T. J. Burwell, W. R. Wilkes, J. E. Beard, C. G. Scrivens, J. A. S. Thompkins, J. B. Butler, J. S. Johnson, Wm. Eason, A. L. Pinkston, A. E. Peacock, L. V. Gow; E. A. Selby, secretary-treasurer of the Sunday School Union, ex-officio; S. S. Morris, secretary-treasurer of the Allen C. E. League, ex-officio; C. W. Abington, editor of Sunday school literature.

A. M. E. SUNDAY SCHOOL UNION

Eighth and Lea Avenues
Nashville, Tennessee

Bishop W. A. Fountain, President of Board
Prof. E. A. Selby, Secretary-Treasurer
Dr. C. W. Abington, Editor Sunday School Literature
Temporary Headquarters, Philadelphia, Pennsylvania

1. When, where and by whom was the A.M.E. Sunday School Union founded?

In 1882, Bloomington, Illinois, By Rev. C. S. Smith (afterwards bishop), who was elected its first secretary-treasurer.

2. Since the administration of its founder, how many secretary-treasurers has the union had?

Four, namely, Rev. C. S. Smith (1882-1900); Dr. W. D. Chappelle (afterwards bishop) (1900-1908); Mr. Ira T. Bryant (1908-1936); Prof. E. A. Selby (1936-).

3. Where is the Sunday School Union Building located?

On Eighth and Lea Avenues, Nashville, Tennessee.

4. What is the approximate value of the Sunday School Union plant?

\$250,000.00.

5. Where and by whom is the Sunday school literature printed?

In Philadelphia, by the A.M.E. Book Concern.

6. Why is it not printed at the Sunday School Union headquarters in Nashville, Tennessee?

Because Mr. Ira T. Bryant, who was defeated as secretary-treasurer of the Sunday School Union by the General Conference of 1936 in New York, refused to relinquish the building because of technicalities in the charter.

7. What is the church doing to get possession of its property?

A suit has been filed in the United States District Court asking the dissolution of the Sunday School Union of the A.M.E. Church of Nashville, Tennessee, and that the property and funds be transferred to the General Conference of the A.M.E. Church.

Since the above paragraph was written, the United States District Court has decided in favor of the church and ordered the property transferred to the new board of Christian education of the A.M.E. Church.

8. Who composes the A.M.E. Sunday School Board?

Bishop W. A. Fountain, president; Bishop H. Y. Tookes, vice president; Bishop D. Ward Nichols, second vice president; J. G. Drake, E. F. G. Dent, J. H. Maxwell, G. W. Brewer, T. J. Burwell, W. R. Wilkes, J. E. Beard, C. G. Scrivens, J. A. S. Thompkins, J. B. Butler, J. S. Johnson, Wm. Eason, A. L. Pinkston, A. E. Peacock, L. V. Gow, E. A. Selby, ex-officio; S. S. Morris, ex-officio; C. W. Abington, ex-officio.

9. How many Sunday schools has the A.M.E. Church?

More than 10,000.

10. How many Sunday school pupils are in the A.M.E. Sunday schools?

More than 500,000.

11. When was the first Children's Day observed in the A.M.E. Church?

The second Sunday in October, 1882.

12. How are the Sunday schools in each annual conference divided?

Into sub-districts in accordance and co-extensive with each presiding elder's district.

13. Who composes the District Sunday School Convention?

The presiding elder, who is the chairman, district director of religious education, district superintendent of Sunday schools; district president of A.C.E. Leagues; all pastors, local preachers, exhorters, superintendent, officers and teachers of the local Sunday school, the local director of Christian education and one delegate from each school and league.

14. What meetings are essential to the success of each Sunday school?

The Sunday school board and teachers' meetings.

15. Who presides over these meetings?

The pastor. The superintendent may preside if the pastor is not present.

16. How are the officers and teachers of the Sunday school elected?

They are nominated by the pastor and elected by the Sunday school board.

ALLEN CHRISTIAN ENDEAVOR LEAGUE

Dr. S. S. Morris, Secretary-Treasurer

716 South 19th Street

Philadelphia, Pennsylvania

1. When was the Allen Christian Endeavor League brought into existence?

In 1900 at the General Conference in Columbus, Ohio.

2. Who was elected its first secretary-treasurer?

Dr. B. W. Arnett Jr., who served until 1904.

3. Who succeeded Dr. Arnett?

Dr. E. J. Gregg, who was elected at the General Conference in 1904 and was succeeded by Dr. J. C. Caldwell in 1912.

4. How long did Dr. Caldwell serve?

Eight years, from 1912 to 1920. Dr. Caldwell refused to stand for reelection.

5. Who succeeded Dr. Caldwell?

Dr. S. S. Morris, the present incumbent, who was elected at the General Conference, St. Louis, Missouri, 1920.

6. What are the objects of the A.C.E. League?

"The objects of the organization are:

1. To promote intelligent and practical Christian living among the young people and friends of the church.

2. To train them in proper methods of Christian work and helpfulness, both for the support of the Church and relief of the needy.

3. To strengthen and purify the social life of our young people, and to make them an uplifting force in all departments of life.”

7. What can be said of the A.C.E. League under the leadership of Dr. Morris?

It has not only grown numerically, but it has grown in influence and usefulness and is recognized as one of the most outstanding departments of the church.

8. Aside from the General Secretary-Treasurer and Board of Management, who are some of the chief officials of this department?

State, Conference, District and Local Presidents.

9. Where are the headquarters of the A.C.E. League department?

The Book Concern in the Allen Building, Philadelphia, Pennsylvania.

All information and supplies needed for the league work may be had by writing Dr. S. S. Morris, 716 South 19th Street, Philadelphia, Pennsylvania.

10. Who composes the board of control?

Same as the Sunday School Union board. (See A.M.E. Sunday School Union.)

11. How are the officers of the local A.C.E. League elected?

They are nominated by the pastor and elected by the league.

WOMAN'S PARENT MITE MISSIONARY SOCIETY

Mrs. Christine S. Smith, President

569 E. Elizabeth Street, Detroit, Michigan

Mrs. Clara E. Harris, Secretary

1. When, where and by whom was the Woman's Parent Mite Missionary Society founded?

In May, 1874, Washington, D. C., by Mrs. Harriet Wayman, Mrs. Mary Campbell and Miss M. C. Burleigh.

2. What is the object of this society?

"To aid the Parent Home and Foreign Missionary Society of the A.M.E. Church in its efforts to support missionaries, to extend the Foreign Missionary work and to aid in the Home Mission Fields."

3. What are the names of all the former presidents of this organization?

Mrs. Mary A. Campbell (1874-1878); Mrs. Harriett Wayman (1878-1883); Mrs. Fannie Jackson-Coppin (1883-1892); Mrs. Bertha Cook (1892-1895); Mrs. Sarah Tanner (1895-1899); Mrs. Florida Grant (1899-1903); Mrs. Lillian Derrick, Mrs. M. A. Mitchell, Mrs. Carrie Cuff (1903-1907); Mrs. Mary F. Handy (1907-1931); Mrs. Christine S. Smith (1931-).

4. Who composes the official staff?

President, Mrs. C. S. Smith; First Vice-president, Mrs. Minnie L. Gaines; Second Vice-president, Mrs. Celia A. Gregg; Recording Secretary, Mrs. Clara E. Harris; Assistant Recording Secretary, Mrs. Lulu I. Brown; Corresponding Secretary, Mrs. M. S. C. Beckett; Treasurer, Mrs. K. B. Hurst; Young People's Department, Mrs. Esther B. Isaacs; Sarah E. Tanner Memorial Fund, Mrs. A. M. Wortham; Contingent Fund, Mrs. Nettie Crews Wood; Statistical Secretary, Mrs. Sada J. Anderson; Secretary-Treasurer of Mary F. Handy Student Fund, Mrs. Mattie Bo Coasey; From Districts, Mrs. Mary S. Edwards; Mrs. Mable B. Young, Mrs.

Emma S. Johnson, Hattie L. Shelton, Mrs. Ida Mae Moten, Dr. Martha J. Keys and Mrs. Lydia Smith Ward.

5. In how many states does the Woman's Parent Mite Missionary Society operate?

Twenty-six states, District of Columbia, Canada and Bermuda.

6. How many local societies are there in the Woman's Parent Mite Missionary Society?

Approximately, 750.

7. What progress has been made during the administration of Mrs. C. S. Smith?

Mrs. Smith has systematized and expanded the work in the Branches and encouraged the holding of Missionary Institutes. She has emphasized the observance of the World's Day of Prayer.

8. What special work is the organization doing in the foreign field?

It is supporting forty-two workers, four schools and trying to pay the mortgage on two churches.

9. When and where will the next quadrennial session be held?

???

10. Approximately, how much money does this organization raise annually?

About \$22,000 for missionary purposes. This does not include Sarah E. Tanner Memorial, Mary F. Handy Scholarship and Connectional Contingent Funds.

11. How is it distributed?

One half goes to the annual conferences and one half to Foreign Missions.

12. Into what two divisions is the Woman's Parent Mite

Missionary Society divided?

Senior and young people's departments.

13. What outstanding missionaries of our church made recent visits to the West African Field?

Mrs. J. G. Robinson, Dr. L. L. Berry, Secretary of Missions and Mrs. C. S. Smith, Connectional president of Parent Mite Missionary Society.

14. What bishop has charge of the work in West Africa? Bishop George E. Curry.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

Mrs. L. M. Hughes, President

900 W. Third Street, Cameron, Texas

1. When and by whom was the Woman's Home and Foreign Missionary Society founded?

In 1896 by Bishop H. M. Turner.

2. What is the object of this organization?

"To aid and accelerate the mission work of the A.M.E. Church."

3. Who is the connectional president of the society?

Mrs. L. M. Hughes of Texas.

4. Who were Mrs. Hughes' predecessors?

Mrs. Lillian F. Thurman (1896-1900); Mrs. Sara J. Duncan (1900-1908); Mrs. Laura Lemon Turner (1908-1915); Mrs. S. C. Simmons (1915-1923).

5. In what foreign fields does the W. H. & F. M. Society operate?

In South Africa, Jamaica and the Windward Islands. In South Africa we have 460 church congregations, 430 ministers, 312 church buildings, 209 Sunday schools, 14,000 Sun-

day school scholars, 903 Sunday school teachers, 16,028 adult missionary members, 6,040 juvenile members, 306 societies. (1939.)

6. Approximately, how much money is handled by this department annually?

More than \$8,000, excluding contingent expenses.

7. How is it distributed?

In home and foreign fields.

8. In what states does the W. H. & F. M. Society operate?

North and South Carolina, Tennessee, Georgia, Florida, Alabama, Louisiana, Texas, Mississippi, Arkansas and Oklahoma.

9. What foreign field has Mrs. Hughes visited?

South Africa, 1938-39.

10. How many miles did she travel in touring South Africa?

Twelve thousands miles—2500 miles by rail and 9500 by automobile.

11. What bishop has charge of the South African work?

Bishop F. M. Reid.

12. When and where will the next quadrennial session of the W. H. & F. M. Society be held?

In July, 1940.

12. Who composes the official staff?

Rt. Rev. R. R. Wright Jr., chairman of the Missionary Board (Ohio); Rev. L. L. Berry, D.D., Secretary of Missions (New York); Mrs. L. M. Hughes, A.M., President (Texas); Mrs. M. S. Pearson, 1st Vice President (North Carolina); Mrs. R. C. Chappelle, 2nd Vice President (South Carolina); Mrs. M. B. Pyles, Assistant Secretary (Alabama); Mrs. Myrtle B. Davis, Corresponding Secretary

(Louisiana); Mrs. S. A. Ferrell, Statistical Secretary (Florida); Mrs. J. A. Fountain, Treasurer (Georgia); Mrs. M. A. Carr, Contingent Treasurer (Texas); Mrs. E. M. Miller, Supt. of Young People's Dept. (Oklahoma); Mrs. M. T. Ashford, Secretary-Treasurer Eliza Turner Memorial Fund (Arkansas); Mrs. A. W. Jordan, Editor Woman's Recorder (California); B. L. DeLyles, Associate Editor of Woman's Recorder (Oklahoma). Executive Board: Georgia, Mrs. C. E. Bennett; South Carolina, Mrs. S. S. Rice; Florida, Mrs. M. R. Adair; Alabama, Mrs. R. T. Matherson; Mississippi, Mrs. C. B. Thompson; Texas, Mrs. P. F. Jackson; Arkansas, Mrs. H. E. Trent; Oklahoma, Mrs. R. H. Burr; Louisiana, Mrs. R. A. Rodgers; Tennessee, Mrs. F. O. Davis.

CHAPTER X
CHURCH PUBLICATIONS
CHRISTIAN RECORDER

Bishop D. H. Sims, President of Board
Dr. George A. Singleton, Editor
716 South 19th Street, Philadelphia, Pennsylvania

1. How many periodicals does the A.M.E. Church publish?

Seven, namely, the Christian Recorder, Southern Christian Recorder, A.M.E. Review, Western Christian Recorder, Voice of Missions, Missionary Recorder and Journal of Religious Education.

2. What is the oldest weekly periodical in the world published by and for Negroes?

The Christian Recorder.

In 1841, one hundred years ago, the A.M.E. Church issued its first publication. In 1848, the General Conference authorized the Rev. A. R. Green to publish the Christian Herald. The General Conference of 1852 changed the name of the Christian Herald to the Christian Recorder.

3. Who is the editor of the Christian Recorder and when elected?

Dr. George A. Singleton, who was elected by the General Conference of 1936 and reelected by the General Conference of 1940.

4. Can you name some of Dr. Singleton's predecessors?

Yes; Dr. A. R. Green; Dr. J. P. Campbell (afterwards bishop); Dr. B. T. Tanner (afterwards bishop); Rev. B. F. Lee (afterwards bishop); Dr. H. T. Johnson and Dr. R. R. Wright Jr. (afterwards bishop).

5. Where is the Christian Recorder published?

At the A.M.E. Book Concern, Philadelphia, Pennsylvania.

6. What is the yearly subscription price of the Christian Recorder?

One dollar and fifty cents (\$1.50).

Dr. Singleton is making a desperate effort to put the Christian Recorder into the home of every African Methodist, and we owe it to ourselves, the church and the race, to assist Dr. Singleton in his efforts.

SOUTHERN CHRISTIAN RECORDER

Bishop Frank Madison Reid, President of Board

Dr. E. C. Hatcher, Editor-Manager

513 West 9th Street, Little Rock, Arkansas

1. When and by whom was the Southern Christian Recorder founded?

In 1882, by Bishop Henry McNeil Turner.

2. Who is the editor of the Southern Christian Recorder?

Dr. E. C. Hatcher.

3. When was Dr. Hatcher elected?

At the General Conference in Detroit, 1940.

4. Whom did he succeed in this office?

Dr. J. H. Clayborn.

5. Can you name all of Dr. Hatcher's predecessors?

Yes, Doctors Braswell, R. M. Cheeks, G. E. Taylor, M. S. Bryant, G. W. Allen, and J. H. Clayborn.

6. What were the holdings of the Southern Christian Recorder when Dr. Clayborn took charge?

Nothing but a very small subscription list.

7. Where was it being printed?

At the A.M.E. Sunday School Union.

8. Where is it being printed now?

At the Southern Christian Recorder's printing plant. At the General Conference in New York (1936), Dr. Clayborn turned over to the financial secretary, Dr. John R. Hawkins, the deeds for an \$18,000 publishing plant, free of debt, and \$100 in cash as a donation to the connection.

Dr. Clayborn, the retiring editor, reported to the General Conference of 1940, the plant free of debt, and turned over to the financial secretary \$1001 for superannuated preachers.

9. Where is the publishing plant located?

At 513 W. 9th Street, Little Rock, Arkansas.

10. How many employees has the Southern Christian Recorder publishing plant?

Nine (1936).

11. What is the monthly payroll?

Approximately, four hundred dollars (\$400) (1936).

12. How many annual subscribers are there to the Southern Christian Recorder?

Twenty-five thousand, three hundred forty-five (25,345). (1936).

13. What is the approximate value of the Southern Christian Recorder plant?

Twenty-five thousand dollars (\$25,000).

14. Who composes the board of managers?

Bishop Frank M. Reid, president; Mrs. Gertrude B. Lee, H. E. Walden, Raymond Davis, J. D. Howell, Mrs. Lottie White, J. R. Hurley, Prof. C. G. Garrett, I. B. Grandison, J. J. Russell, Mrs. M. P. Hughes, L. M. Moore, Ambrose Harris, D. L. Witherspoon, A. E. Peacock, P. N. Selepe, Mrs. D. S. Williams.

15. What is the yearly subscription price of the Southern Christian Recorder?

One dollar and fifty cents (\$1.50).

A. M. E. REVIEW

Bishop D. H. Sims, President of Board

Dr. Howard D. Gregg, Editor-Manager

716 South 19th Street, Philadelphia, Pennsylvania

1. When and by whom was the A.M.E. Review founded?

In 1883, by Dr. B. T. Tanner.

2. Is the A.M.E. Review the oldest magazine in the world published by Negroes?

It is.

3. Who is the editor of the A.M.E. Review?

Dr. Howard D. Gregg.

4. When was he elected?

In May 1940, at the General Conference of Detroit, Michigan.

5. What are the names of his predecessors?

Dr. B. T. Tanner (afterwards bishop) ; Dr. Levi J. Coppin (afterwards bishop) ; Dr. H. T. Kealing, Dr. C. V. Roman, Dr. R. C. Ransom (afterwards bishop) ; Dr. J. G. Robinson.

6. How many subscribers do we have to the A.M.E. Review?

Three thousand, seven hundred and eighty-five (3,785) (1939).

7. Where is the A.M.E. Review published?

At the A.M.E. Book Concern. It is a quarterly magazine.

8. To what board is the editor amenable?

The Publication Board.

9. What is the yearly subscription price of the A.M.E. Review?

One dollar and fifty cents (\$1.50).

NOTE—Dr. Howard D. Gregg, the new editor of the A.M.E. Review, is an outstanding educator of the race and a journalist of the first rank. The Review has returned to its former self, the “cream jug” of the church. Bishop Ransom was right when he said, “The new makeup of the publication (the Review) is like the return of an old familiar friend who has been away for many years.”

Dr. J. G. Robinson, the retiring editor, was retired as editor emeritus with a pension of \$100 per month as long as he lives. Dr. Robinson is not only one of the oldest active ministers of the church and a constant and prolific writer, but one of the most successful evangelists of the race.

WESTERN CHRISTIAN RECORDER

Bishop A. J. Allen, President of Board

Dr. J. H. Wilson, Editor-Manager

5213 Holmes Avenue, Los Angeles, California

1. How old is the Western Christian Recorder?

Forty-one years. It was adopted by the General Conference at Columbus, Ohio, in 1900.

2. Who was its founder and first editor?

The late Dr. J. Frank McDonald.

3. Who succeeded Dr. McDonald?

Dr. J. D. Barksdale, who was elected by the Bishops' Council after the death of Dr. McDonald.

4. Who is the editor now?

Dr. J. H. Wilson, who was elected by the General Conference of 1928 at Chicago, and reelected by the General Con-

ferences of 1932, 1936 and 1940.

5. Where are the headquarters of the Western Christian Recorder?

Los Angeles, California.

6. Is the Western Christian Recorder an asset to the church or a liability?

An asset. "The great value of the Western Christian Recorder to the Connection is not computed by dollars and cents, but must be measured by the INSPIRATION it has brought to this section of our common Methodism, the status it is giving to the Church in the West and the office it serves in bringing the great body of African Methodism into closer touch with this Empire of the West, that is destined to become the great asylum and melting pot of the future for our group. Already our people are migrating in ever-increasing numbers to this section of our commonwealth."—Ransom's Year Book.

7. Who composes the board of managers?

Bishop A. J. Allen, president; C. C. Harris, A. D. Avery, J. B. Simmons, M. J. Hendrieth, Frank A. Harris, Mrs. H. A. Williams, J. A. Harris, J. M. Brown, J. B. Johnson, E. W. Morgan, W. R. Patterson, Leroy Capehart, I. E. C. Steady, A. J. C. Abrahamse, T. J. Hurcules.

8. What is the yearly subscription price of the Western Christian Recorder?

One dollar and fifty cents (\$1.50).

THE VOICE OF MISSIONS

Dr. L. L. Berry, Editor

112 West 120th Street

New York City, New York

The VOICE OF MISSIONS is a monthly magazine published by the Missionary Department. It is a Voice in the

wilderness of ignorance, superstition and sin, crying, "Behold the Lamb of God which taketh away the sin of the world." It is the Mouthpiece of all the Missionary activities of the A.M.E. Church at home and abroad.

If you would know the Mission Fields, the Missionaries, the needs of the work, and not only the Missionary program of the A.M.E. Church, but of the church world, take the VOICE.

Annual subscription, \$1.00; per copy, 10c.

THE MISSIONARY RECORDER

Mrs. Artishia W. Jordan, Editor-Manager

1227 West 25th Street—Los Angeles, California

Mrs. Bertie DeLyles, Associate Editor

2247 North Quaker Street

Tulsa, Oklahoma

1. What publication is the official organ of the Woman's Parent Mite Missionary Society and the Woman's Home and Foreign Missionary Society of the A.M.E. Church?

The Missionary Recorder.

2. Is the Missionary Recorder a monthly publication?

It is.

3. What is the subscription price?

Fifty cents annually.

4. Who is the editor?

Mrs. Artishia W. Jordan of Los Angeles, California.

5. Whom did she succeed?

Mrs. H. H. Thomas of Orange, New Jersey.

THE JOURNAL OF RELIGIOUS EDUCATION

Dr. Chas. W. Abington, Editor-in-Chief

Prof. E. A. Selby, Managing Editor

Dr. S. S. Morris, Associate Editor

716 South 19th Street

Philadelphia, Pennsylvania

1. What official organ has the Department of Religious Education?

The Journal of Religious Education, which is published monthly and is dedicated to "Light, Freedom, Truth—Light to see Truth, Freedom to make it known."

The Journal of Religious Education comes each month brimful of information, inspiration and hope. It should be a welcome visitor not only in the home of every African Methodist but in the homes of all lovers of Christian education.

2. Has the Journal of Religious Education been officially endorsed?

Yes, by the General Conference of 1940.

3. What is the subscription price?

One dollar annually or 10c per copy.

4. Who composes the editorial staff?

Dr. Chas. W. Abington, editor; Prof. E. A. Selby, managing editor; Dr. S. S. Morris, associate editor; Contributing editors: Dr. Josephus R. Coan, Dr. Frederick D. Jordan, Edward C. Mitchell, Mrs. Esther B. Isaacs, Mrs. E. M. Miller, Mrs. LuSybil W. Taylor, Dr. James A. Valentine, Dr. V. C. Hodges, Dr. L. C. Ridley, Mr. Andrew N. White, Dr. H. Thomas Primm, Dr. Chas. C. Beckett, Mrs. Bertie DeLyles.

CHAPTER XI

MISCELLANEOUS FACTS

THE ATTITUDE AND POSITION OF THE A. M. E. CHURCH ON MARRIAGE, DIVORCE, TEMPERANCE, DANCING, GAMBLING, RACE RELATIONS AND WAR

MARRIAGE

1. What is the position of our church on marriage?

We hold that marriage is a divine institution. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be as one flesh." Gen. 2:24.

2. Are the members of the A.M.E. Church prohibited from marrying persons who are not members of our church?

They are not, providing these persons have the form and are seeking the power of godliness. Every preacher should endeavor to enforce the apostles' mandates, "Be ye not unequally yoked together with unbelievers." A woman ought not to marry without the consent of her parents. But if she believes it to be her duty to marry and her parents absolutely refuse to let her marry any Christian, she then ought to marry without their consent.

DIVORCE

1. What are the legal grounds for divorce in our church? Adultery.

2. What is required of any lay member, male or female, who has been legally separated from his wife or her husband and married again while his or her former wife or husband is still living?

He or she is required to file with the Quarterly Conference to which he or she is amenable, a transcript of the rec-

ords in the case of the courts which granted said bill of separation.

3. What if it be found that the divorce was not granted on scriptural grounds?

He or she should be expelled.

4. What is required of a minister who should be legally separated from his wife and married again while the former is still living?

He shall be required to file with the Annual Conference of which he is a member, a transcript of the records in the court which granted said bill of separation.

5. What if the court records show that the divorce was not granted on scriptural grounds, adultery?

He should be expelled.

6. What about the minister who knowingly performed the marriage ceremony of any person who has violated his or her previous marriage obligation?

He shall forfeit his standing in the connection.

TEMPERANCE

1. What is the attitude of the A.M.E. Church on the temperance question?

African Methodism is unalterably opposed to the use of intoxicants and to the liquor traffic. No member of our society shall give, distill, drink or traffic in spiritous liquors; or rent, lease or permit his house or other property to be used for such purpose.

2. What is the penalty of the violation of this rule?

He or she shall be dealt with as in other cases of gross immorality.

DANCING AND GAMBLING, ETC.

1. What is the attitude of the A.M.E. Church toward dealing in gambling, attending dances, horse races, or engaging in playing cards, etc?

We believe the above practices are injurious to the moral and spiritual life of those who indulge.

2. What actions should be taken by the church toward those who indulge?

(a) Private reproof should be given by the leader or preacher in charge;

(b) On the third offense the case must be brought before the church or a select number, and the member expelled if there is no real humiliation.

RACE RELATIONS

The African Methodist Episcopal Church has led the fight for social justice, equal opportunity and fair play for black folks for more than one hundred and fifty years. Its very existence is a protest against proscription, discrimination and jim-crowism.

We believe that the only solution to the race and other problems is the religion of Jesus Christ which is the yeast in the dough of human society that is destined to leaven the whole lump. When all races recognize the truthfulness of the Apostle Paul's declaration on Mar's Hill: "God hath made of one blood all nations of men to dwell upon the face of the earth," and when they become willing to be governed by the Golden Rule, "Do unto all men as you would have them do unto you," the Race Problem will be solved.

The National Inter-racial Commission, through its local organizations, the National Association for the Advancement of Colored People, and other inter-racial organizations are potent factors in creating and developing a better understanding between the races; hence, a more friendly relation. It can be said to the credit of the African Methodist

ministers that they are active in every movement in the interest of peace and harmony between the races.

Let it be understood that the Negro is not asking for any special favors or privileges, but he is simply asking for what every American citizen is entitled to under the constitution—no more, no less.

WAR

1. What is the attitude of African Methodism on war?

We believe that war is an enemy to the human race and that it should not be tolerated by an intelligent, conscientious, honorable and God-fearing people. It is archaic, and belongs to the jungle period of human development and should be branded as iniquitous and inhuman. It leaves in its wake destruction, sorrow, hatred and crushed humanity. It is an unhallowed thing utterly contrary to the genius of Christianity. We believe that war can be prevented only by removing the causes of war:

(1) The unholy desire for power, expansion of territory and wealth.

(2) Hatred, malice, prejudice and the utter disregard of the doctrine of racial solidarity and human brotherhood.

We may cry for peace but there can be no permanent peace until Jesus Christ, the Prince of Peace, reigns supremely in the hearts of all men. Then, and not until then, will men beat their swords into plow-shares and their spears into pruning hooks and study war no more.

ACHIEVEMENTS OF THE A. M. E. CHURCH IN FOREIGN FIELDS

(A) West Africa—Bishop Edward J. Howard

Bishop E. J. Howard recently visited West Africa, accompanied by Dr. L. L. Berry, secretary of missions, and Mrs. C. S. Smith, Connectional President of the Parent Mite Missionary Society, where he (Bishop Howard) held the Liberia, Sierra Leone, Nigeria and Gold Coast Conferences.

This is the first time this field has been visited by the general secretary of missions and the head of the Parent Mite Missionary Department. The conferences were largely attended and the reports were encouraging. The outlook for greater achievements in the West African field has never been so bright as now. This field was also visited by Mrs. J. G. Robinson in 1938.

Bishop Howard's quadrennial report at the General Conference of 1940 did not only furnish valuable information concerning our work in West Africa, but it was encouraging and inspiring.

Bishop George E. Curry has been assigned to this work, and the church believes that he will give splendid account of himself and the work in West Africa during this quadrennium.

(B) South Africa—Bishop Richard R. Wright Jr.

Bishop and Mrs. Wright arrived in South Africa November 1936, and were comfortably domiciled in the episcopal residence at 28 Walmer Road, Woodstock. During the quadrennium they travelled more than 280,000 miles.

More missionary workers went to South Africa from America under the administration of Bishop Wright from 1936 to 1940 than in the thirty years period of our missionary endeavors in South Africa, excepting the bishops and their wives.

Bishop Wright says, "The greatest gift of America to South Africa has not been money but men and women."

Dr. and Mrs. A. J. White, Dr. J. R. Coan, Mr. R. R. Wright III, Miss Grace Wares are among those from America who labored with Bishop Wright in South Africa. On the urgent invitation of Bishop Wright, Mrs. Lucy M. Hughes, M.A., connectional president of the Woman's Home and Foreign Missionary Society, visited South Africa. Mrs. Hughes arrived September 30, 1938, and remained until January 29, 1939. She visited the Union of South Africa, Rhodesia, Swaziland, Basutoland and went as far as the

Belgian Congo. She also visited the Natal, Orangia, Transvaal and Cape annual conferences and conventions and was most cordially received.

The following is a summary of Bishop Wright's achievements in South Africa:

(1) Built and opened the clinic and took Nurse Wares from America.

(2) Had Wilberforce standard raised and registered;

(3) Opened other schools and built new school houses;

(4) Opened Domestic Science Department with Mrs. White and had the same accredited;

(5) Opened first seminary in South Africa with Dr. J. R. Coan, dean;

(6) Distributed literature, donated by Missionary Department, Sunday School Union, A.C.E. League and the Woman's Home and Foreign Missionary Society;

(7) Appointed a book steward for South Africa;

(8) Translated the catechism and other literature and published it in various South African languages.

SUMMARY SOUTH AFRICAN WORK

1896 Delegates from Ethiopian Church sent to America.

1897 Work in South Africa began.

1897 Bishop Turner holds first A.M.E. Conference.

1900 Bishop Coppin, first bishop regularly assigned to South Africa.

1937 Wilberforce Institute Teacher Training School recognized by government.

1939 All Wilberforce plant comes exclusively under A.M.E. supervision.

1938 School of Religion opened.

1939 Community Clinic began.

1940 Number of members 53,000. Increase in quadrennium, 7,000.

Number of ordained ministers, 460.

Number of licentiates, 100.

Number of local preachers, 1800.

Number of circuits, 360.

Number of preaching points, 2000.

Number of day schools, 84.

Number of teachers, 429.

Number of pupils, 12,800.

Bishops who have served in South Africa:

Bishops H. M. Turner, L. J. Coppin, 1900-1904

C. S. Smith, 1904-1906

W. B. Derrick, 1906-1908

J. A. Johnson, 1908-1916

W. W. Beckett, 1916-1920

W. T. Vernon, 1920-1924

J. A. Gregg, 1924-1928

G. B. Young, 1928-1932

D. H. Sims, 1932-1936

R. R. Wright Jr., 1936-1940

(C) COMMISSION TO CUBA

The following report of the Commission to Cuba was made by Bishop J. A. Gregg:

COMMISSION OF VISITATION OF THE A.M.E. CHURCH
TO THE REPUBLIC OF CUBA

Bishop J. A. Gregg, Secretary

Our Commission composed of Bishops R. C. Ransom, D. H. Sims, H. Y. Tookes, E. J. Howard, J. A. Gregg, W. A. Fountain, M. H. Davis, N. W. Williams, Drs. L. L. Berry, John R. Hawkins, G. W. Baber, W. P. Stevenson, accompanied by Mrs. Esther Hawkins-Wilson and Dr. and Mrs. Frank Jones, left New York January 18th and arrived at Havana, Cuba, January 21, 1939.

We were met at the pier by the personal Adjutant of Colonel Batista, who welcomed us on behalf of the military forces of the Republic of Cuba. There was a great throng of Cubans, headed by Mr. John A. Deveaux, composed of leading professional, business and trade men and women of Havana and the Republic, who formed a reception committee on the wharf.

After being domiciled at our respective hotels, led by the local committee, we proceeded in a body to lay floral wreaths at the statues of Marti, Gomez, Mariana Maceo, and Antonio Maceo, who made great contributions to the Republic of Cuba. A wreath was also laid at the memorial which commemorates the sinking of the Battleship Maine.

The commission made a tour of the six Provinces of Cuba, where we were received by Governors, Mayors and Military Commandants with great cordiality and given an open door. At each place visited, the commission was literally thronged by thousands of eager and enthusiastic Cubans from every walk of life.

Programs of welcome by the respective communities were given at each place visited, following which the commission presented the African Methodist Episcopal Church, which was received with great acclaim and enthusiasm. Sermons were preached and lectures were given by the various members of the commission.

Notably, among the incidents of the visits, was the stir-

ring patriotic spirit of the Cubans, evoked by the presentation of Bishops John A. Gregg and Noah W. Williams who served in the Spanish-American War for the liberation of Cuba, and especially at Santiago where they visited their old Camp Ground. A happy surprise to all was the intelligence received that Bishop Ransom had recruited, financed and presented to the 8th Illinois Regiment Company "L" L, commanded by Captain Roots, during that same war.

Returning to Havana, the final meeting of the series was held in the Methodist Episcopal Church, under the pastorate of Dr. O. K. Hopkins. Following a sermon by Bishop Williams, Bishop Ransom, the chairman of the commission, presented the open door, and a large number responded and were read into the membership of the A.M.E. Church by Bishop Fountain. This was but a type of all the former meetings on the Island, where thousands were eager to join the church and give hearty welcome to African Methodism. Too much praise cannot be given to Dr. L. L. Berry, the efficient secretary of missions, and to Dr. John R. Hawkins, the versatile secretary of finance, who proved to be towers of strength at every turn. Bishop D. H. Sims, the vice chairman, gave outstanding service by presiding at the meetings through the provinces.

Bishop A. J. Allen was assigned to the Sixteenth Episcopal District (Cuba, Bahama, Windward Islands, Jamaica, Guiana, Santo Domingo, Haiti, South America Conferences) at the last General Conference. Since his assignment, he has visited Cuba and Haiti. He gave a splendid report of his work at the Bishops' Council in New Orleans, February 1941. He said to the Connectional Council, "I am pleased with the field to which I have been assigned, and so far as I am concerned, I am willing to remain in this field to the end of my services as a bishop, if God and the church will it."

Bishop Allen brought Rev. Arturo Tellezla Torre, M. D., from Cuba to the Bishops' Council and ordained him elder, February 14, 1941.

**THE A. M. E. CHURCH IN THE HOLY AND BIBLE
LANDS**

Dr. W. S. Brooks and Bishop Noah W. Williams

1. What minister of the A.M.E. Church has visited the Holy Land?

Dr. W. Sampson Brooks (afterwards bishop).

2. When did Dr. Brooks visit the Holy Land?

In April, 1904.

3. Where was he pastoring at that time?

At St. Stephens A.M.E. Church, Chicago, Illinois.

4. Who assisted in financing this trip?

The St. Stephens congregation and the bishops and general officers.

5. What was the purpose of Dr. Brooks' visit to the Holy Land?

He went as a delegate from the A.M.E. Church to the World's Fourth Sunday School Convention, which convened in Jerusalem, April 17, 1904.

6. Who accompanied Dr. Brooks?

Dr. C. H. Parrish of Louisville, Kentucky, who went as a delegate representing the Baptist Church.

7. Were Drs. Brooks and Parrish the only delegates representing the Negro churches of America?

Yes.

8. What are some of the interesting points visited by Dr. Brooks while away?

Jerusalem, Athens, Corinth, Constantinople, Smyrna and Ephesus, Damascus, Nazareth, Cana, Samaria, Bethlehem, Bethany and Jericho, Isle of Patmos, Mount Carmel, the Sea of Galilee, The Church of the Holy Sepulchre, Calvary, Gethsemane, Solomon's Temple, Valley of Jehoshaphat, River of Jordan, the Dead Sea, Mount Sinai, Mt. Pisgah, Church of

the Transfiguration, Pool of Siloam, Pool of Bethesda, Joppa, Tyre, Sidon, Alexandria, Egypt, Nile River and others.

9. Who composed the delegation of the World's Sunday School Convention?

Representatives from the United States, Europe, China and Palestine.

10. Did Dr. Brooks deliver an address to the convention?

Yes, he extended greetings on behalf of the Negro churches of America.

The exercises took place in a mammoth convention tent on the first night of the convention.

11. What bishop of the A.M.E. Church made a recent visit to the Bible lands?

Bishop Noah W. Williams, in 1935.

12. On what ship did he sail and how long was he away?

The Rex. He was away four months.

13. Who financed this trip?

The Seventh Episcopal District (South Carolina) over which Bishop Williams presided at that time.

14. What was the purpose of the bishop's voyage?

To gain information concerning Bible lands and peoples and to make archaeological research.

15. Is Bishop Williams the only bishop who has ever visited the Holy Land?

Yes.

16. What points of special interest did Bishop Williams visit?

The ruins of Babylon and the ruins of other places in Mesopotamia, Damascus and the Lebanon mountains, all of Palestine, including Jerusalem, Bethany, Jericho, the Dead Sea, the Sea of Galilee, Bethlehem, Hebron, Cave of Machpelah, Oak of Mamre, Nazareth, Egypt, Land of Goshen, Sphinx, Heliopolis, River Nile, Greece, Rome, Asia Minor and Constantinople.

RICHARD ALLEN AND NEGRO INSURANCE

1. Who was the founder of Negro insurance in the United States?

Richard Allen. In 1778, Richard Allen, assisted by Absalom Jones, organized the Mutual Aid Society. This was the first mutual insurance company by and for Negroes in the world. The more than sixty-five substantial insurance companies successfully operated by Negroes today are the results of the movement begun by Richard Allen and his associates one hundred and sixty years ago.

2. What was the object of this society?

First, to aid the sick and to provide protection for the widows and orphans of deceased members.

3. What was the condition of membership?

Good moral character and the payment of one shilling (24 cents) in Pennsylvania currency.

4. Who were the charter members?

Richard Allen, Absalom Jones, Samuel Boston, Joseph Johnson, Cato Freeman, Caesar Cranchell, James Porter and William White.

The Preamble and Articles of the Mutual Aid Society were:

“Philadelphia, 12th, 4th mo. 1778

Whereas, Absalom Jones and Richard Allen, two men of the African race, who, for their religious life and conversation, have obtained a good report among men, these persons, from a love to the people of their complexion whom they beheld with sorrow, because of their irreligious and uncivilized state, often communed together upon this painful and important subject in order to form some kind of religious society, but there being too few to be found under the like concern, and those who were, differed in their religious sentiments; with these circumstances they labored for some time, till it was proposed, after a serious com-

munication of sentiments, that a society should be formed, without regard to religious tenets, provided, the persons lived an orderly and sober life, in order to support one another in sickness, and for the benefit of their widows and fatherless children."

"1787—The following persons were the charter members: Absalom Jones, Richard Allen, Samuel Boston, Joseph Johnson, Cato Freeman, Caesar Cranchell, James Porter and, William White Ib 141."

ARTICLES

17th, 5th mo., 1787

"We, the free, Africans and their descendants, of the City of Philadelphia, in the State of Pennsylvania, or elsewhere, do unanimously agree, for the benefit of each other, to advance one shilling in Pennsylvania silver currency, a month; and after one year's subscription from the date hereof, then to hand forth to the needy of this society, if any should require, the sum of three shillings and nine pence per week of the said money; provided, this necessity is not brought on them by their own imprudence.

And it is further agreed, that no drunkard nor disorderly person be admitted as a member, and if any should prove disorderly after having been received, the said disorderly person shall be disjointed from us if there is not an amendment, by being informed by two of the members, without having any of his subscription money returned.

And if any one should neglect paying his subscription for three months, and after having been informed of the same by two of the members, and no sufficient reason appearing for such neglect, if he does not pay the whole the next ensuing meeting, he shall be disjointed from us by being informed by two of the members as an offender, without having any of his subscription money returned.

Also, if any person neglect meeting every month, for every omission he shall pay three pence, except in case of sickness or any other complaint that should require the as-

sistance of the society; then and in such case, he shall be exempt from the fines and subscription during said sickness.

Also, we apprehend it to be just and reasonable that the surviving widow of a deceased member should enjoy the benefit of this society so long as she remains his widow, complying with the rules thereof, excepting the subscriptions.

And we apprehend it to be necessary, that the children of our deceased members be under the care of the society, so far as to pay for the education of their children, if they cannot attend the free school; also to put them out as apprentices to suitable trades or places, if required.

Also, that no member shall convene the society together; but it shall be the sole business of the committee, and that only on special occasions, and to dispose of the money in hand to the best advantage for the use of the society, after they are granted the liberty at a monthly meeting, and to transact all other business whatsoever, except that of clerk and treasurer.

And we unanimously agree to choose Joseph Clarke to be our clerk and treasurer; and whenever another should succeed him, it is always understood, that one of the people called Quakers, belonging to one of the three monthly meetings in Philadelphia, is to be chosen to act as clerk and treasurer of this useful institution."

PENSION DEPARTMENT

(a) Pension Funds

1. Has the A.M.E. Church made any provision for the care and protection of its retired bishops, superannuated preachers, widows and orphans?

Yes, but not adequately.

2. What are the sources of revenue for the pension fund?

Twenty-five (25%) of the dollar money; twenty

(20%) per cent of the net profits of the A.M.E. Book Concern; twenty (20%) per cent of the net profits of the A.M.E. Sunday School Union; ten (10c) cents from or for each member, to be reported to the annual conference, and special donations.

(b) Retired Bishops

A retired bishop in the A.M.E. Church is paid by the financial secretary one-half of the salary of an active bishop, \$2100.00 per annum.

The widows of bishops are paid by the financial secretary \$25.00 per month, and the children (under 14 years of age) of deceased bishops are paid by the financial secretary \$25.00 per annum.

(c) Superannuated Preachers

The superannuated preachers, widows and orphans of the church are paid quarterly by the financial secretary according to the ability of the treasury.

NOTE—While the stipend received by our conference claimants is inadequate, but to the credit of our efficient financial secretary, Dr. A. S. Jackson, they are receiving more than ever before.

AMERICAN BIBLE SOCIETY

General Headquarters: Bible House, Park Avenue
at 57th Street, New York City, New York
Dr. V. C. Hodges, Divisional Secretary
2193 East 89th Street, Cleveland, Ohio

1. What is the purpose of the American Bible Society?

The American Bible Society is a missionary organization whose primary purpose is "to distribute the scriptures without note or comment." Its object is to put the man with the Bible in touch with the man without the Bible. It is 125 years old and is supported through philanthropy, gifts from churches, returns on investments and sales. All scriptures

are sold at cost. The distribution is stimulated through Bible conferences, Bible surveys, illustrated lectures, addresses and preaching.

2. Into how many different languages and tongues has the society printed the scriptures?

More than a thousand.

3. How many colored division secretaries are employed by the society?

Four.

4. What A.M.E. minister has been recently appointed division secretary?

Dr. V. C. Hodges, who has charge of the Cleveland Division, which embraces the States of Ohio, Pennsylvania, New York, New Jersey, Delaware, Michigan, Indiana, Illinois, Missouri and Kentucky.

5. How do the contributions to the American Bible Society by the A.M.E. Church compare with the contributions made by other Negro denominations?

A release under date of January 14, 1941, shows that the African Methodist Episcopal Church, over the last twenty-year period, contributed nearly fifty per cent of the \$81,856.00 given by all the Negro churches.

6. Whom did Dr. Hodges succeed?

Dr. A. J. Allen, who was elected bishop at the General Conference of 1940.

EVANGELISM

Bishop George B. Young, President

Dr. E. J. Odom, General Secretary

Dr. N. H. Jeltz, Corresponding Secretary

The members of the General Conference realizing that the evangelization of the world is the God-appointed mis-

sion of the church, created the Commission of Evangelism. Bishop George B. Young, D.D., is the president of the board, and Dr. E. J. Odom of Georgia is the secretary. The members of the board are E. J. Odom, Martha J. Keys, T. P. Duhart, C. P. Jones, M. C. Lyles, J. G. Robinson, R. R. Robinson, N. H. Jeltz, T. L. Scott, Pauline Puryear, Ida Mae Miller, Willard Leake, U. S. Robinson, C. T. Buchanan, J. B. Richard, Wm. Bason.

The membership of the board and evangelists from all over the connection met at the call of the president in Union Bethel A.M.E. Church, New Orleans, February 11, 1941, and organized for a connection-wide revival for the purpose of deepening the spiritual life of the churches, reclaiming backsliders, converting sinners and increasing the membership.

COMMISSION ON RURAL CHURCH

Bishop S. L. Greene, Chairman

Dr. H. V. Richardson, Director

Because the membership and constituency of our church are predominantly rural, the General Conference felt called upon to do something definite to meet their peculiar needs, and appointed the Commission on Rural Church, of which Bishop S. L. Greene is chairman, and Dr. H. V. Richardson is director. The other members of the commission are Bishop W. A. Fountain, Bishop D. H. Sims, Rev. W. D. Shannon, Prof. I. H. Lee.

The commission made its first report through its efficient director, Dr. Richardson, at the Bishops' Council February 14, 1941. The report made by Dr. Richardson was not only full of information and helpful suggestions, but it outlined a definite program for the promotion of our rural church work.

COMMISSION ON SOCIAL WELFARE

Bishop R. R. Wright Jr., Chairman

This commission is headed by Bishop R. R. Wright Jr., who is an acknowledged expert in this work. It is the duty

of this commission to study and work out a plan for social welfare work within our church organization.

The members of this commission to be appointed.

BUREAU OF RESEARCH, STATISTICS AND PUBLICITY

Bishop Reverdy C. Ransom, Director

Bishop R. C. Ransom is director of this bureau, the purpose of which is to gather and publish the facts to be used in writing the history of the church when the time is ripe to do so. During the last quadrennium, Bishop Ransom published a year book of Negro churches, and since the General Conference he has published bulletin number one, Acts of the General Conference, and bulletin number two, the United States Census and Negro Churches, etc.

CONNECTIONAL FINANCE COMMITTEE

Bishop M. H. Davis, Chairman

The Connectional Finance Committee is composed of Bishops M. H. Davis, D. H. Sims, W. A. Fountain Sr., R. R. Wright Jr., S. L. Greene, Elders M. E. Davis, L. G. Duncan, I. N. Patterson; Laymen: Perry P. Jackson, George Davis, C. L. Longmire.

It is the duty of this committee with the assistance of a competent firm of Certified Public Accountants to give the church an accurate statement of the receipts and expenditures of the several departments and branches of the church. This committee is required to report to the Bishops' Council annually and to the General Conference.

COMMITTEE ON LEGAL REDRESS

Bishop M. H. Davis, Chairman

This committee is composed of Bishops M. H. Davis, W. A. Fountain Sr., D. H. Sims, Dr. V. M. Townsend, Attorney Herbert L. Dudley and Prof. A. S. Jackson.

It is the duty of this committee (as we understand it)

to give counsel and direction concerning all legal questions which arise in the general church.

CHURCH HISTORIOGRAPHERS

The following persons have filled the office of church historiographer: Bishops Daniel A. Payne, Benjamin W. Arnett, Henry M. Turner, Dr. J. T. Jenifer, Dr. W. H. H. Butler, Bishop Charles S. Smith and Bishop Reverdy C. Ransom.

The General Conference of 1940 changed the name of this office to the Bureau of Research, Statistics and Publicity and elected Bishop Ransom, director.

ARMY CHAPLAINS

The following A.M.E. ministers served as army chaplains: Rev. Henry McNeil Turner (afterwards bishop), first Negro appointed chaplain; W. H. Hunter, T. G. Stewart, George W. Prielieu, T. W. Anderson, B. W. Arnett Jr., W. H. Coston, A. W. Thomas, T. D. Scott, L. A. McGhee, George A. Singleton, H. E. Walden, Frank Howard, A. G. Casper, F. D. L. McDonald, W. R. Raglan, O. J. W. Scott, J. Ecton Hill, R. A. Green, S. H. Nichols, C. G. Parks, H. M. Collins, Noah W. Williams (afterwards bishop), G. C. Randall.

Other government positions held by A.M.E. ministers:

(1) Henry M. Turner (afterwards bishop), postmaster of Macon, Georgia, inspector of customs, United States Secret Service detective, and member of the Georgia legislature.

(2) Major J. R. Lynch, paymaster, U. S. V.

(3) Major R. R. Wright Sr., paymaster, U. S. V.

(4) Rev. G. W. Allen, member of Alabama legislature.

(5) Rev. Charles S. Smith (afterwards bishop) Alabama legislature.

(6) Rev. W. H. Heard (afterwards bishop), minister to

Republic of Liberia.

(7) Rev. S. P. Hood, minister to Republic of Liberia.

(8) W. T. Vernon (afterwards bishop), register of United States treasury.

(9) Bishop A. J. Carey, Civil Service Commission, Chicago, Illinois.

(10) Bishop R. C. Ransom, now member of the pardon board, State of Ohio.

(There are many more whose names I do not have.)

MOTHER CHURCHES

Bethel Church, Philadelphia, is the mother church of African Methodism. It was founded by Richard Allen in 1787. It has been rebuilt several times, but it stands on the same lot where the first church edifice was built from an old blacksmith shop, one hundred and fifty-four years ago. Dr. H. P. Jones is the present pastor.

The Metropolitan Church at Washington, D. C., is a connectional church. The General Conference of 1872 which convened at Nashville, Tennessee, ordered the erection of a connectional church in Washington, D. C. The General Conference of 1876 at Atlanta confirmed this order. The General Conference of 1880 ordered an appropriation of \$20,000 for the erection of the connectional church. In 1884, the church was completed and the name was changed from Union Bethel to Metropolitan. The church was dedicated in 1886.

October 9, 1891, the Ecumenical Conference of Methodism met in this church. Dr. J. C. Beckett is the pastor.

ALABAMA—Cherry Street Church is the mother church of the State of Alabama; Rev. C. B. Mosely, pastor.

BERMUDA—St. Paul Church; Dr. D. M. Owens, pastor.

DELAWARE—Bethel, Wilmington; Dr. S. H. Barker, pastor.

FLORIDA—Bethel, Tallahassee; Rev. A. Z. Graham.

GEORGIA—St. Philips Monumental Church, Savannah, Rev. W. C. Davis, pastor.

INDIANA—Bethel, Indianapolis; Rev. R. C. Henderson, pastor.

ILLINOIS—Quinn Chapel, Chicago; Rev. T. Dean Scott, pastor. St. Paul, Springfield; Rev. I. S. Stone, pastor.

KENTUCKY—Quinn Chapel, Louisville; Rev. G. H. Jenkins, pastor.

LOUISIANA—St. James, New Orleans; Dr. A. O. Wilson, pastor.

MARYLAND—Bethel, Baltimore; Dr. J. E. Reese, pastor.

MISSISSIPPI—Bethel, Vicksburg; Dr. I. H. Hunt, pastor.

MISSOURI—St. Paul, St. Louis; Dr. J. M. Brown, pastor.

NEW YORK—Bethel, New York City, Dr. J. A. Portlock, pastor.

NORTH CAROLINA—St. Stephens, Wilmington; Dr. S. G. Thompkins, pastor.

ONTARIO—Park's Chapel, Hamilton; Rev. John Holland, pastor.

IOWA—St. Paul, Des Moines; Rev. H. C. Boyd, pastor.

MICHIGAN—Bethel, Detroit; Rev. W. H. Peck, pastor.

PENNSYLVANIA—Bethel, Philadelphia; Dr. H. P. Jones, pastor.

TENNESSEE—St. John, Nashville; Dr. F. D. Coleman, pastor.

TEXAS—Reedy Chapel, Galveston; Dr. R. C. Walker, pastor.

VIRGINIA—St. John, Norfolk; Dr. H. M. Shields, pastor.

NOTE— There are many others the names of which I could not get.

THE RICHARD ALLEN HOME

A government housing project is now in course of construction in Philadelphia, Pennsylvania, at a cost of \$7,-525,000. This project is to be completed in 1942, and will be known as the Richard Allen Home in honor of the illustrious founder of the A.M.E. Church.

The project will consist of 1324 dwelling units in three four-story buildings; 208 three-room units; 144 four-room units; 729 four-and-a-half room units; 102 five-room units; 51 five-and-a-half room units; and 90 six-and-a-half room units.

BOOKS WRITTEN BY A. M. E. MINISTERS

In the absence of a complete list, we submit a partial list as follows:

Turner's Polity.....	Bishop H. M. Turner
A.M.E. Budget.....	Bishop B. W. Arnett
Scraps of A.M.E. History.....	Bishop J. A. Handy
Digest of Theology.....	Bishop J. C. Embry
Outlines of History.....	Bishop B. T. Tanner
Apology of African Methodism.....	Bishop B. T. Tanner
Is the Negro Cursed?.....	Bishop B. T. Tanner
The History of Episcopacy.....	Dr. James A. Davis
The Footprints of a Black Man.....	Dr. W. Sampson Brooks (afterwards bishop)
A. M. E. Church History.....	Bishop C. S. Smith
Encyclopedia of African Methodism.....	Dr. R. R. Wright Jr. (afterwards bishop)
Judicial Practice.....	Dr. W. H. H. Butler
Year Book of Negro Churches.....	Bishop R. C. Ransom
A.M.E. Year Book, 1918.....	Bishop John Hurst

Back to Methodism.....	Dr. D. M. Baxter
Social Service.....	Dr. R. R. Wright Jr. (afterwards bishop)
Richard Allen, Apostle of Freedom.....	Dr. Chas. H. Wesley
Bishop Daniel Payne.....	Dr. J. R. Coan
Sunday—The Christian Sabbath.....	Rev. Timothy D. Scott
The Christian Sabbath.....	Dr. I. N. Burgen
Christian Baptism.....	Dr. E. W. Lampton (afterwards bishop)
Greek Text Book.....	Prof. W. S. Scarborough
The Modern Dance.....	Dr. J. H. Smith
Vital Facts Concerning the A.M.E. Church.....	Dr. J. H. Smith

SALARIES OF A. M. E. EMPLOYEES

- a. Bishops (paid from Financial Department)

per annum	\$4200.00
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- b. Retired bishops (paid from Financial Department) per annum..... 2100.00
- c. General Officers
(per annum)

1. The following named officers shall receive their salary from the Financial Secretary out of the general treasury of the church as follows, to-wit:

General Business Manager	\$3,000.00
Financial Secretary	3,500.00
Managing Editor Christian Recorder	3,000.00
Managing Editor A.M.E. Church Review	3,000.00
Managing Editor Southern Christian Recorder	3,000.00
Managing Editor Western Christian Recorder	3,000.00

2. The following named officers shall receive their salary from their respective departments as follows, to-wit:

Secretary of Education	\$3,000.00
Secretary of Church Extension	3,000.00

Missionary Secretary	3,000.00
*To be paid by Sunday School Union.	
*To become Department of Christian Education.	
Secretary of Sunday School Union	3,000.00
Secretary A.C.E. League	3,000.00
Editor of Sunday School Literature	3,000.00
To be paid by the two societies.	
President Woman's Mite Missionary Society	1,800.00
President Woman's Home and Foreign Missionary Society	1,800.00
Missionary Recorder Editor	1,000.00
Associate Editor	500.00

All the above salaries subject to the condition of the treasury.

No department of the A.M.E. Church shall be liable at law for any unpaid salaries or allowances provided by the General Conference except by permission of the General Conference.

- d. Presiding Elders (paid by the presiding elder's district) per annum\$2,000.00
- e. Pastors (married) (paid by church)..... 2,000.00
- f. Pastors (unmarried) (paid by church)..... 1,200.00

BUYING AND SELLING VOTES

1. What has the General Conference done to prevent receiving bribes or using money to obtain office within the A.M.E. Church?

General Conference Rules 26-27 read as follows:

26. "The giving or receiving of a bribe or the use of money in obtaining any office within the A.M.E. Church or the utterance or issuance of any false statement in aid of or against one's candidacy for any such office is hereby prohibited.

27. Any person found guilty of the violation of the pro-

visions of the preceding section, if elected, shall be punished by removal from said office, and if not elected, shall be suspended from membership in the A.M.E. Connection for the period of one year."

GENERAL CONFERENCE IN THE SOUTH—Only two general conferences have convened in the "Deep South." In 1872, the General Conference met in Nashville, Tennessee; in 1876, at Atlanta, Georgia. "

WOMAN'S PARENT MITE HELD FIRST QUADRENNIAL CONVENTION—November 7, 1895, Philadelphia, Pennsylvania.

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY HELD FIRST QUADRENNIAL CONVENTION in 1911, Birmingham, Alabama.

FIRST WRITTEN EPISCOPAL ADDRESS was delivered to the General Conference of 1848, by Bishop William Paul Quinn. In this address he recommended the presiding elder system, which was not adopted.

LAY MEMBERSHIP IN THE GENERAL CONFERENCE—The General Conference of 1844 gave lay members membership in the General Conference, but only lay preachers were permitted to represent the laity.

LAYMEN ELECTED TO GENERAL OFFICES—The General Conferences of 1896 elected two laymen to fill general offices, Prof. H. T. Kealing, editor of the A.M.E. Review, and Prof. J. R. Hawkins, secretary of education. This was the first time that laymen filled general offices.

THE OFFICE OF PRESIDING EDLER was instituted at the General Conference of 1868 at Washington, D. C. The first time a daily recorder was published was at this General Conference.

STEWARDESS BOARD INSTITUTED—The General Conference of 1876 authorized the organization of stewardess boards.

B.M.E. CHURCH UNITED WITH THE A.M.E. CHURCH

—In the General Conference of 1884, the B.M.E. Church and the A.M.E. Church united.

FIRST GRADUATES OF WILBERFORCE: Thomas H. Jackson, John T. Jenifer, Isaiah Welch.

FIRST A.M.E. DISCIPLINE AND HYMNAL were published in 1817.

EPISCOPAL DISTRICTS FIXED—In 1852, the work was divided into episcopal districts by the bishops. In the General Conference of 1876, the work was divided by the General Conference.

FINANCIAL DEPARTMENT ESTABLISHED—In 1872, the dollar money system was instituted and the financial department established.

FIRST HISTORIAN—The General Conference of 1844 elected Bishop Daniel Payne the first historian.

DENOMINATIONAL SEAL—The General Conference of 1856 ordered a denominational seal on the borders of which was to be written, "God our Father, Christ our Redeemer and Man our Brother."

RETIREMENT AGE FOR BISHOPS was fixed at 75 years by the 1940 General Conference, Detroit, Michigan.

THE FIRST A.M.E. CHURCH CHOIR was organized in Bethel Church, Philadelphia, 1841.

CHAPTER XII

RELIGIOUS STATISTICS

1. STATUS OF THE A.M.E. CHURCH

(a) 1816

Bishops	1
General Officers	1
Presiding Elders	None
Pastors	17
Members	1071
Sunday Schools	1
Sunday School Pupils	15
Leagues	None
Episcopal Districts	1
Episcopal Residences	None
Annual Conferences	2
Parsonages	None
Church Edifices	1
Church Papers	None
Colleges and Universities	None
Publishing Houses	1
Value of Church Property	\$5000

(b) 1940

Bishops	17
Bishops elected since 1816	62
General Officers	16
Presiding Elders	More than 300
Pastors	approximately, 9,500
Members	approximately, 893,266
Sunday Schools	approximately, 10,000
Sunday School Pupils	approximately, 500,000
Leagues	approximately, 7,000

AFRICAN METHODIST EPISCOPAL CHURCH 185

League Members	approximately,	300,000
Episcopal Districts		16
Episcopal Residences		9
Annual Conferences		104
Parsonages	approximately,	5,000
Church Edifices	More than	8,250
Church Papers		7
Colleges and Universities.....		17
Faculty Members	More than	300
College Enrollment	More than	5,000
Publishing Houses		2
Value of Church Property		\$40,000,000

2. RELIGIONS OF THE WORLD

(a) Christians

Roman Catholic	297,762,524
Protestants	132,969,616
Eastern Orthodox (Greek).....	127,295,825
Total Christians	558,027,965

(b) Non Christians

Jews	215,694,794
Mohammedans	218,982,875
Animists	135,650,000
Buddhists	150,180,000
Confucianists, Taoists	850,600,000
Hindus	230,150,000
Shinoists	25,000,000
Others	289,791,891
Total Non-Christians	1,416,049,560

3. GROWTH OF CHRISTIANITY BY CENTURIES

100 A. D.	500,000
200 A. D.	2,000,000
300 A. D.	5,000,000
400 A. D.	10,000,000

500 A. D.	15,000,000
600 A. D.	20,000,000
700 A. D.	24,000,000
800 A. D.	30,000,000
900 A. D.	40,000,000
1000 A. D.	50,000,000
1100 A. D.	70,000,000
1200 A. D.	80,000,000
1300 A. D.	75,000,000
1400 A. D.	80,000,000
1500 A. D.	100,000,000
1600 A. D.	125,000,000
1700 A. D.	155,000,000
1800 A. D.	200,000,000
1900 A. D.	450,000,000
1925 A. D.	550,000,000
1930 A. D.	600,000,000

CHAPTER XIII

IN MEMORIAM

“Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

Since the birth of the African Methodist Episcopal Church, one hundred and fifty-four (154) years ago, an innumerable host of loyal and faithful members have fallen from the ranks of the militant church, only to join the church triumphant on the other side.

The following bishops and general officers are among the thousands who have preceded us in the gloryland:

BISHOPS	DIED
1. Richard Allen	1831
2. Edward Waters	1847
3. Morris Brown	1849
4. William Paul Quinn	1873
5. Willis Nazrey	1874
6. W. F. Dickerson	1884
7. James A. Shorter	1887
8. Richard H. Cain	1887
9. Richard R. Disney	1891
10. Daniel A. Payne	1893
12. John M. Brown	1893
13. T. M. D. Ward	1894
14. Alexander Wayman	1895
15. James C. Embry	1897
16. Josiah H. Armstrong	1898
17. Morris M. Moore	1900
18. Benjamin W. Arnett	1906
19. Edward W. Lampton	1910
20. James A. Handy	1911
21. Abraham Grant	1911

22. Wesley J. Gaines	1912
23. Moses B. Salter	1913
24. William B. Derrick	1913
25. Henry M. Turner	1915
26. Benjamin T. Tanner	1915
27. Cornelius T. Shaffer	1919
28. Evans Tyree	1921
29. Charles S. Smith	1922
30. Levi J. Coppin	1924
31. William D. Chappelle	1925
33. James M. Conner	1925
34. Benjamin F. Lee	1926
35. Isaac N. Ross	1927
36. J. Albert Johnson	1928
37. John Hurst	1930
38. Archibald J. Carey	1931
39. A. L. Gaines	1931
40. Joshua H. Jones	1934
41. W. Sampson Brooks	1934
42. Henry Blanton Parks	1936
43. William Decker Johnson	1936
44. William H. Heard	1936
45. Robert A. Grant	1939

GENERAL OFFICERS (Majority died in office)

(a) **Business Managers of Book Concern:** Reverends George Hogarth, Augustus R. Green, W. T. Cato, M. M. Clark, Elijah Weaver, J. Woodlin, A. L. Stanford, W. H. Hunter, Theo. Gould, T. W. Henderson, R. H. W. Leake, J. H. Collett, J. I. Lowe, D. M. Baxter, W. A. Dorsey.

(b) **Editor, Christian Recorder:** Rev. H. T. Johnson.

(c) **Secretary-Treasurers, Missionary Department:** Reverends J. M. Townsend, G. W. Brodie, J. W. Rankin, E. H. Coit.

(d) **Financial Secretary-Treasurers:** Reverends J. W. Burley, P. A. Hubbard, Prof. J. R. Hawkins

(e) **Secretary-Treasurers, Church Extension Department:** Reverends B. F. Watson, S. J. Johnson, A. J. Wilson.

(f) **Editors, Southern Christian Recorder:** Reverends Braswell, M. S. Bryant, R. M. Cheeks, G. E. Taylor, G. W. Allen.

(g) **Secretary of Education:** Reverend W. D. Johnson.

(h) **Secretary A.C.E. League Department:** Reverend E. J. Gregg.

(i) **Editors, A.M.E. Review:** Professor H. T. Kealing, Dr. C. V. Roman.

(j) **Editors, Western Christian Recorder:** Reverends J. Frank McDonald, J. D. Barksdale.

“Thus pass away the men of might,
Whose noiseless footprints stamp the age;
Their thoughts that filled the earth with light
Still glow and blaze on memory's page.

Today we bow with reverent head,
To heaven's divine and stern behest;
We weep not for the sainted dead,
We know that they are forever blest.

Marked with a thousand battle scars,
Gained, each and all, in desperate fight;
They shine more brilliant than the stars,
That crown the ebon brow of night.

Throned far above the seraphim
They sit entranced in glory bright;
They chant redemption's glorious hymn,
In worlds of cloudless shimmering light.

Press on, ye messengers of grace,
Speak words of hope, of faith, of love;
Faint not, for ye shall win the race,
And reign with Christ in worlds above.”

APPENDIX

I

ALLEN DAY ADDRESS

By Dr. Richard R. Wright Jr.

(Now Bishop)

We come once a year to celebrate the birth of the distinguished founder of the African Methodist Episcopal Church, and its bishop, Richard Allen. Richard Allen's greatness is not limited to the A.M.E. Church; like all great men, he belongs to the ages. The white world has not yet come to recognize his greatness because we live in a civilization which takes at a discount anything that is done by a black man. Even we colored people, indeed too many members of the A.M.E. Church, have not yet learned to put the proper estimate upon the character of this, one of the greatest men America has ever produced.

One of our greatest difficulties is our ignorance, as a group, concerning the facts of our own history, and our own great men. From the teaching in our public elementary and high schools, in our colleges, etc., our children have been steeped in the history of the great white men. They know the lives of George Washington, Thomas Jefferson, Robert E. Lee, General Grant, Abraham Lincoln, and other great men of our American history. But as yet the great deeds of Negroes have not secured their proper place in the text books of history, and hence, the great characters of the race are quite unknown.

I was at a dinner once with some distinguished white people and a dear lady asked: "Who, in your opinion, Mr. Wright, is the greatest man your race has produced?"

"Richard Allen," I said, without hesitation. She looked puzzled and finally said, "Who is this man, Allen?" Again I was conversing with a brilliant young colored school teacher, graduate of a leading northern university, and a teacher of colored children. I had made reference to Richard Allen.

"Who is Richard Allen?" she asked, "I never heard of him before." And she sat in perfect attention for 15 minutes listening to the story of Richard Allen, and finally said, "I thank you so much. I never knew before that such a great man ever lived."

One of the greatest drawbacks in our racial life is the ignorance particularly of so many of our educated people concerning the great deeds of our fathers. We are, therefore, not able to cultivate proper respect for ourselves, and to bring about the cooperation so necessary for racial success. For it must be remembered that no race or nation can rise higher than its heroes. And no people who has not its own heroes can ever have the proper inspiration for its children. Race heroes are a necessity to group education in self-respect and self-confidence. If you go through Germany, from one end to the other, you will hear the name of Martin Luther, the great founder of German Protestantism. If you should go through France you would find everywhere the Protestant people singing the praises of John Calvin, the theologian of the French Protestant Reformation. The followers of Methodism throughout England and throughout the world point to John Wesley, and in 1921 when the Ecumenical Conference met in England, it was the pride of the assembly of Methodists there to stand with bowed heads in reverent admiration at the grave of this great founder of Methodism, and none paid higher tribute to him than the Negro representatives of the Negro Methodist Churches, who were photographed at his tomb.

And yet, strange as this assertion may sound in your Anglo-Saxon trained ears, I am here to state that, in my opinion, neither Martin Luther nor John Calvin, nor John Wesley excelled in their spiritual insight or in their ecclesiastical statesmanship the record of this humble man, born a slave in 1760 in the State of Pennsylvania—Richard Allen, the founder of African Methodism.

In the first place, these great leaders of our modern Protestantism compared with Richard Allen, began life with the best advantages of their day and generation. Martin

Luther was trained in one of the best universities of Germany, and was himself a professor in the University of Wittenberg. John Calvin studied Latin philosophy and theology in Paris, and law at Orleans and Bourges under some of the best brains of his native France. John Wesley was an Oxford man when Oxford University was at the head of all English speaking educational institutions, and came of a family of culture, poets, preachers and philosophers. Luther, Calvin and Wesley were educated in the best colleges of their lands, and had the advantage of university training, as well as the inheritance of generations of culture and the ambition of freeborn men.

Richard Allen was born February 14, 1760, a slave on the plantation of William Chew in what is now Germantown, Penn. He was later moved to Delaware where he spent much of his life. In 1777 he was a teamster in the Revolutionary War. In 1780 he was converted and immediately began to preach. In 1786 he was a member of St. George, the oldest Methodist Episcopal Church in Philadelphia, and became a popular local preacher there. In 1787 he protested against the treatment of the white members of St. George and withdrew. In that year he started to worship in a private home, later in a blacksmith shop. He traveled much and encouraged other churches to withdraw from the whites if they were discriminated against. In 1816 he organized the A.M. E. Church, and was consecrated its first bishop. March 31, 1831, he died.

ALLEN, A LEADER IN CHURCH REFORM

While there have been many reforms in the church, Martin Luther giving the slogan, "The just shall live by faith," there is nothing in the writings or speeches of Martin Luther that would lead us to believe that he had any particular reference to the African brother. And while John Wesley declared, "the world is my parish," there was little in his sermons and speeches that shows that he meant that there should be that equality among his parishioners that should give a black man and a white man the same standing in the Church on earth, even though he might have con-

ceded the same in the Church in Heaven. And the followers of the great Wesley in America did not regard themselves under obligation to give equal treatment to their black brethren.

Richard Allen was the **first man**, so far as I know, to boldly proclaim and practice the "Fatherhood of God and the Brotherhood of Man," and to include in that Brotherhood all men, whether they be white, black or otherwise. Richard Allen was the first of great Christian preachers in America to stand up in principle and practice for full manhood rights for the black Christian. And for that reason, without doubt, he has added distinctly something to the growth of worldwide Christianity. In fact, the world has not yet come to recognize fully in principle and practice what Richard Allen set forth. He stands head and shoulders above any Christian preacher of modern times in his teaching and practice of Christian brotherhood. There cannot be found anywhere in practice so far as we know a more clear-cut course of conduct than that mapped out by Richard Allen. This statement may seem extravagant. But in your sober moments, thumb over the pages of your church history, examine each practical step upward in the development of the religion of Jesus, and tell me the man who has stood upon a higher plane than Richard Allen stood—not alone in theory, but in practice—for equality of all men under God, and in church as well.

I venture further this: that Richard Allen is the only American living or dead who has contributed any great practical principle to American Christianity. These words seem strange only because Richard Allen was a black man. But it was he more than any other single individual who laid the foundation upon which Abraham Lincoln built the superstructure of human freedom.

Many white people and some Negroes labor under the wrong impression about the A.M.E. Church; they think it is a segregated colored Church. That is exactly what it is not. It is a **holy protest against segregation in God's house**. In 1787 when the white members of St. George Church,

Philadelphia, sought to segregate the Negro members by sending them to the gallery, and by making them wait for communion till the whites were through, Richard Allen refused to conform and, with Absalom Jones, led a group of colored members out of the church as a protest against such un-Christian treatment. And the A.M.E. Church will today admit anybody who comes to its altar and professes saving faith in Jesus, who wants to live a better life, whether he be white or black. "

ALLEN, A GREAT ORGANIZER

It would have been a great achievement in this day to have organized **one** protest against the unfair discrimination which was prevalent among Christians at that time. Had Richard Allen done nothing but organize Bethel Church in Philadelphia, it would have been a great monument to his name; but Allen was not only a passionate Christian, but a Christian statesman; and so under his leadership, after many years of agitation and hard work, much traveling in a day before railroads were known, he called in Philadelphia a conference of the churches, then existing in Philadelphia, Baltimore, Maryland; Wilmington, Delaware; Salem, New Jersey; and Attleboro, Pennsylvania, and formed a connection known as the African Methodist Episcopal Church in April, 1816. The proof that his judgment was good, and that his organization was upon sound principles is that it has steadily grown during more than a hundred years. From the small number that assembled in 1816 at this first conference, the A.M.E. Church has grown to the place where it has gone to the Isles of the Sea, and is established in foreign lands such as South and West Africa, and South America. Year by year, it has grown in numbers and in influence, and has become, without doubt, one of the greatest agencies for the uplift, education and organization of our people along all lines, a veritable rallying point for race improvement. His one church has grown to 7000 today. You cannot name any other man in America whose efforts have resulted in the organization of so many Negroes during a hundred years, and whose work after a hundred years

grows more and more resplendent. One million Negroes bow to the name of Allen.

RICHARD ALLEN, A SOCIAL STATESMAN: FIRST APOSTLE OF RACIAL SELF-HELP

Richard Allen showed himself a great social statesman in that he was perhaps the first American to put the principle of self-help in the so-called Negro Problem. Everywhere the Negro had been called a problem, a pauper, a beggar; people thought they had to support him, but very rarely did any think that the Negro could think for himself, support himself and pay his own bills. They looked upon him as an object of charity only. Many wanted to get rid of him, to deport him, as they saw no future for him in America. But Richard Allen believed in his people. He knew they could support themselves. His self-help started with himself. He was born a slave. He did not run away. No one gave him his freedom. By his own hard labor he worked and saved \$2,000 and bought his freedom.

So also when Richard Allen started Bethel Church, Philadelphia, he took his own money, bought a piece of land and an old blacksmith shop with his own money; moved it upon the land and there preached until he got a better place. He instructed his people that the only way to be free is to be self-supporting. You cannot beg and stand up for your convictions.

When Richard Allen came out of St. George Church, Abalom Jones came also. Jones was better educated than Allen and listened to the advice of a good white friend, Bishop White of the Episcopal Church, to organize the Negroes into an Episcopal Church, which Jones did. But Allen said, "No; my people are better suited to be Methodists." He thought the Episcopal Church too formal. Negroes need the Methodist enthusiasm. So he remained a Methodist. Abalom Jones' members began to solicit funds from the white. Some of Allen's fellowmen wanted to do the same for their church; but Allen said, "No." He urged them to bear their

own burdens. Strange is it today that most Negro Episcopal Churches are still begging white people to support them, while there are thousands and thousands of self-supporting Negro Methodists.

You can't develop unless you pay your bills, make your own plans. Control your own operations and pay for them, was Richard Allen's idea. While Allen was not opposed to proper charity, yet he knew that the former slaves' children would develop best, though their development might be slow, by self-help. So I say that this is the first time in the history of America that any great movement was started among Negroes based upon the principle of self-help. Seventy years before Booker T. Washington was born, Richard Allen preached and practiced this principle of self-help, and his organization is today the largest self-supporting organization of Negroes in America.

RICHARD ALLEN'S RELIGION FUNDAMENTAL

But to thoroughly understand Bishop Allen, you have to understand his religion. He was first, last and all the time a child of God. His religion was of an intensely emotional sort. He thus describes his conversion: "When I was upwards of 20 years of age, during which time I was awakened and brought to see myself, poor, wretched, and undone, and without the mercy of God, I must be lost. Shortly after I obtained mercy through the blood of Christ, and was constrained to exhort my old companions to seek the Lord, I went rejoicing for several days and was happy in the Lord, in conversing with my old experienced Christian friends. I was brought under doubt, and was tempted to believe that I was deceived, and was constrained to seek the Lord afresh. I went with my head bowed down for many days; my sins were a heavy burden. I cried unto Him who delighteth to hear the cries of a poor sinner, and all of a sudden my chains fell off, and 'Glory to God!' I cried. My heart was filled. I cried, 'Enough, for me the Savior died!' and my confidence was strengthened that the Lord for Christ's sake had heard my prayers and pardoned my sins, and I was constrained to

go from house to house exhorting my old companions and telling all around what a dear Savior I had found."

His enthusiasm for his religion was the thing which characterized Richard Allen from the beginning of his conversion to his death, and it was the thing which made his preaching so powerful. He believed in God as present; he believed the Gospel as truth. That is why he could not understand why men should make distinctions in their churches (the representatives of Christ) on differences in color or race. God is our Father, Christ our Redeemer, and man our brother, was a deep conviction of his religious soul and not a mere platitude or theory of social or political advancement. He was, though an uneducated man, one of the most powerful preachers of his day. Though without a license, merely an exhorter, he was in demand among white, as well as colored people wherever he went. He traveled extensively on horseback throughout Delaware, New Jersey, Maryland and Pennsylvania; and everywhere he went there were many conversions. The best preachers of the times were pleased to have Allen with them.

BISHOP ALLEN, A PRACTICAL MAN

Bishop Allen was also an intensely practical man. He did not let his enthusiasm for religion cause him to neglect his duties for the present. In fact, he was far ahead of his time in connecting religious fervor with practical duty. A great many people neglect their duties, neglect their wives and their husbands, and their children, even their work when they get religion. They think they must give everything to God and nothing to man, not realizing that they serve God by serving man and doing the duties God has given them to do. Speaking of his own work and obligations, Richard Allen, while even a slave, but converted, says, "Our neighbors seeing that our master indulged us with the privilege of attending religious meeting once in two weeks, said that Stokely's Negroes were soon going to ruin him, and so my brother and myself held a council together that we could attend more faithfully to our master's business so that it should not be said that our religion made us worse

servants. We would work night and day to get our crops forward so that they would not be disappointed. He frequently asked us if it was not our meeting day, and if we were not going. We would frequently tell him, 'No, sir, we would rather stay at home and get our work done.' He would tell us, 'Boys, I would rather you would go to your meeting; if I am not good myself, I like to see you striving to be good.' Our reply would be, 'Thank you, sir, but we would rather stay and get our crops forward.' So we always continued to keep our crops forward that our neighbors would not criticize us, and would attend public meeting once in two weeks, and class meeting once each week. At length, our master said he was convinced that religion made slaves better because of their religion."

Richard Allen was not only industrious but he was thrifty. He, though a slave, hired out his time, and saved his money, and we are told that he soon saved enough money to buy his freedom. He was one of those Negroes who obtained freedom not by running off, not by gift, but by his own industry and thrift. After he attained his freedom, he showed his spirit of thrift wherever he went. In the spirit of St. Paul, he worked with his own hands, and supported himself while he preached through the country. It is very interesting to read in his life how he worked in different places, and, by his industry as well as by his preaching, won the people to him. In fact, it is thought that his master became converted largely through his preaching and also through the improved character Allen showed after embracing religion. Though his master was a sinner, yet he saw such superiority in Richard Allen, his slave, that he craved to have the same religion that Richard Allen had, and after he was converted, he made the proposition to Richard Allen which resulted in Allen buying his freedom.

ALLEN PIONEER IN BUSINESS

In a day when Negroes did not think of buying homes, or owning anything, when they were largely the pauper class in the City of Philadelphia and slaves elsewhere, Richard Allen bought property and owned a business and was one of the wealthiest colored men in the City of Philadelphia.

Allen was a pioneer in business. "The Free African Society," started in 1787, was founded by Richard Allen and Absalom Jones. This was the first organization of a business character by colored people that we know of. It was a sort of beneficial society and a forerunner of an insurance society. It is marvelous to read, how, almost a hundred years before Lincoln issued the Emancipation Proclamation, Allen was leading in organizing the people in self-help, self-respect, and started one of the original societies to take care of the sick and bury the dead.

SOCIAL WORK

Richard Allen was a pioneer worker among the colored people of this country. In 1793, when there was a great plague in the City of Philadelphia, he was one of the sufferers, helping hundreds of those who could not help themselves. And so grateful was the City to him for his services that Mayor Clarkson gave the following testimony: "Having, during the prevalence of the late malignant disorder, had almost daily opportunity of seeing the conduct of Absalom Jones and Richard Allen, and the people employed by them to bury the dead, I will cheerfully give this testimony of my approbation of their proceedings so far as they came under my notice. Their diligent attention and decency of deportment afforded me much satisfaction. (Signed, Matthew Clarkson, Mayor of Philadelphia, January 24, 1794.)"

From the foundations of an old dilapidated blacksmith shop, Allen built a church organization which has grown to more than 7,500 churches, which are scattered all over the United States and Canada, the West Indies, South America, South Africa and West Africa, having nearly a million members, and raising more than four million dollars per year. He took the idea of Self-Help and organized the first publishing house in the New World—the Book Concern of the A.M.E. Church—in 1816, and I regard as the most valuable book in my possession, the copy of the discipline of the A.M.E. Church published by Richard Allen in 1817, which I have in my library and I beg to note that he places the emphasis on the word, "Discipline."

I wish you could read it through from cover to cover, and see the statesmanship of the man who was leader of this group of despised Africans and who emphasized their need of discipline, as well as he fought for what he regarded as their rights. You can trace as the result of Richard Allen's organization movements for self-help in business, in education, in social uplift, as well as in religion. While others were looking upon the Negro as an object of charity, while great statesmen were discussing the Negro all from the point of view of an object of charity, Richard Allen was organizing them on a basis of self-help.

RICHARD ALLEN, FIRST GREAT RACE LEADER DEPENDENT UPON RACE FOR SUBSISTENCE

In this connection, let me call your attention to another significant fact. Richard Allen was a Negro who stood by the Negroes, who drew his support from Negroes, who thought as a Negro and was not dependent either for money or for his clothing upon white people. With no disrespect or antagonism to the whites he carried out his theory of self-help to its logical end. In this he was unique. For, after you have excepted Toussaint L'Ouverture, you will have a hard time to find another great race leader in America who took the hard road of independence. Behind the great Frederick Douglass was a group of abolitionist friends. Douglass built no Negro organization. Behind the great Booker T. Washington, white brains and white philanthropy always stood with friendly hands. And of the present day leaders, few stand out conspicuously who are solely dependent upon their people. There is no philosopher among us who will deny that the most effective leadership must eventually come from those who suffer with us, who are dependent upon us and who must think our thoughts. For a Negro a hundred years ago to pursue this policy of race allegiance and racial independence—and succeed, was no small thing.

Richard Allen was a man of wonderful courage. You remember that in his efforts for independence, he went to the Supreme Court of the State of Pennsylvania in order to get the colored congregation of Bethel free from the domination

of the whites. For nearly twenty years he fought for his freedom, freedom for the people to worship in their own churches and pay their own bills. In 1816 he organized the African Methodist Episcopal Church at Philadelphia, largely with illiterate followers. You may remember that about the same time another organization was formed for the purpose of helping Negroes. In 1817 the African Colonization Society was formed. Its purpose was to send the free Negroes to Africa. It had the President of the United States, leading Supreme Court judges, United States senators, and members of the House of Representatives, governors, ministers, and men of high station all over our land as its backers and supporters. It had the wealth of the land behind it. Having all this it drew also the support of many Negroes. But it did not influence Richard Allen. He courageously opposed it as in league with slavery. He saw that if the colonization scheme succeeded slavery would be fixed on the country. As we look back a hundred years we feel proud of the stand of Richard Allen, and as we contemplate the utter failure of the Colonization Society, notwithstanding its money and influence, and compare it with the success and constant growth of the organization of Richard Allen, we get inspiration for the future to fight for the right without regard to the array of high sounding names, representing wealth, influence and power, but arrayed on the side of social indifference and social wrong. Richard Allen was a man of courage.

HIS WORK FOR EDUCATION

Richard Allen was passionate for education. Though comparatively uneducated, and of a despised people, he shrewdly saw the value of education to his people. Soon after he organized the African Methodist Church, he also opened a night school in Bethel Church, which for years was connected with that church and one of the most popular and helpful schools for colored in the City of Philadelphia. And today growing out of the work of Richard Allen is a system of schools maintained by the A.M.E. Church, headed by Wilberforce University in Ohio, founded for higher education even before the slaves were set free; and followed by

Allen University in South Carolina; Morris Brown University in Georgia; Payne University in Alabama; Turner College in Tennessee; Campbell College in Mississippi; Lamp-ton College in Louisiana; Shorter College in Arkansas; Paul Quinn College in Texas; Flipper Key-Davis College in Oklahoma; Kittrell College in North Carolina; Western University in Kansas, and others in Africa.

CARRYING POWER OF A CENTURY

We should rejoice in the life of this great man and from every pulpit and platform in the land praises should be sung forth. His picture should be in the home of every African Methodist, and a copy of his life should be a part of the reading of every Sunday school child. Richard Allen in the church, and Toussaint L'Ouverture in statesmanship, Frederick Douglass as an anti-slavery leader, are the three great Negro names of our new world. Allen and L'Ouverture are the two great names which have had the carrying power of the century. We cannot judge a man's work in the day in which he lived; we must have the perspective of many years after his death and the death of all the people who knew him when a new generation having no personal touch with him comes on the scene of action and with impartial judgment, passes upon his work. Thus it is with Richard Allen, who now stands one century behind us, more resplendent as the years go by, for the great work which he did for the country, for his church, and for the people with whom he lived. He has won a place among the great religious leaders of the world and the great organizers of the Church of Christ. Let us all thus honor his memory and follow his leadership.

Richard Allen not only founded the A.M.E. Church. He did more. That church would not monopolize his influence. Through him, the principle of self-help has permeated the aggressive Negroes all over this country. For many years the Book Concern started by Richard Allen was the inspiration of Negroes who aspired to publish, and the Christian Recorder has been an inspiration to thousands, during its 80 years of existence. Leading Baptists and Presbyterians and

other Methodists have confessed to me the great inspiration they received from the examples of Allen. Self-help, self-respect, and Christian manhood cannot be limited to any organization.

Richard Allen was the greatest Negro yet on the American Continent—Greatest because he was the founder of the Negroes' greatest organizations; greatest because he was far in advance of all religious thinkers and doers in the practice of the Brotherhood of man; greatest because as no other Negro he believed in and practiced self-help and the development of the Negro's inherent powers; greatest because he believed that true leadership comes only through suffering and devotion to the group; greatest because of his indomitable courage against wrong whether in high places without or within his group; greatest because of his interpretation of Christianity as applied to his own personal life; greatest because of his humility and modesty; greatest because, though he has been dead over 100 years, his work is still going on; greatest because of the spirit of independence, of service and high aspiration he put into his people; greatest because he served best.

II

BISHOPS' COUNCIL SERMON

Delivered by Bishop W. A. Fountain
New Orleans, Louisiana, February 13, 1941

CHRISTIAN HOLINESS OR SANCTIFICATION

Texts: Acts 20:32; Acts 26:18; Revelation 22:11

Holiness is a subject we rarely hear discussed. Perhaps there are three reasons that we might name.

First, this Bible word, which is by right every Christian's word, has been claimed by persons as a party name, and hence, has become unacceptable.

Second, Holiness has become confused within human austerity and is thought of by man in contrast with love, and,

hence the human heart which shrinks from cold remoteness and yearns for the warmth of love, had through this false antithesis been repelled from this word.

Third, Satan and the carnality of the human heart combined to discredit this loftiest and most essential attribute to Diety.

Holiness is the fundamental principle of Methodism. „

“And, now brethren, I commend you to God, and to the world of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” Acts 20:32.

Our first selection has reference to Paul’s last visit to Jerusalem. He visits Macedonia and Greece—stops at Troas, Miletus and sent to Ephesus and called the elders of the Church and during the sad discourse, these words fell from his lips.

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Acts 26:18.

The second selection has to do with Paul’s great defense before Agrippa touching his sound conversion quoting Christ’s words.

“He that is unjust, let him be unjust still: and he which is filthy; let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Rev. 22:11.

Our third selection is taken from Revelation where the seven new things—and the New Paradise and its river of the water of life pass in scenic beauty before John’s mind, and during this scene, these words were uttered.

That greatest of all characters, Jesus Christ after His baptism by John, was subjected to temptation. “Then the devil taketh Him up into the holy city and setteth Him on a pinnacle of the temple.” Matt. 4:5. Christ’s defense was the

word of God which gives added emphasis to the fact that Christians need to study the word in order to rightly divide the Word of truth. 2 Tim. 4:5.

We are confronted with the word "holy" and a careful observation reveals the following:

The Greek word *hagios*, in the New Testament in its various forms is rendered "holy" Holiness: "Sanctify, Sanctified, and Sanctification." Like the Hebrew *godesh*, it signifies "Set apart for God." In that matchless sermon on the Mount, we are reminded to "give not that which is holy unto the dogs." Matt. 7:6.

Dr. Harris Franklin Rawls, speaking of Methodist theological thought today said: "Earlier Methodism laid great stress upon a conscious experience of the work of the Holy Spirit as accompanying conversion and sanctification. There is just as clear realization today that the new life in man is the work of the spirit of God, but there is less tendency to stress the emotional accompaniments and more emphasis upon the decision of a trustful and obedient will. Methodism still believes in the assurance of the Holy Spirit, in a life that is more than belief and effort, that involves love and joy and peace which men know as the gift of God and the evidence of His presence. But there is less tendency to insist upon one pattern of experience and to rest one's assurance upon varying states of feeling, and there is the conviction that the final ground of assurance is in that mercy of God which men lay hold of by faith. The emphasis upon sanctification as a conscious and final experience at a given time must be distinguished as the form of doctrine from the substance. The form is not now generally held. There remains the emphasis upon the fact that religion means holiness of life, a holiness which is the gift of God and the task of man. 'Loving God with all our hearts, and our neighbors as ourselves, is the perfection I have taught these forty years,' wrote Wesley himself in old age."

The religious world today is greatly distressed by the multiplicity of interpretations touching the words, sanctification, holiness—several of our faithful followers as they lis-

ten to these various elucidations touching the above find themselves daily in the atmosphere of doubt; while others are swept from their feet into other folds declaring with a shout that "I have just got right." An old brother in my Church 40 years.

May we calmly and lovingly make a few observations touching sanctification and holiness.

We observe that both Testaments having the same Hebrew and Greek words are rendered by the English words "Sanctify and holy" in their various grammatical forms. The uniform meaning of the above words is "to set apart for God." These words in both Testaments refer to **things** and **persons**. When used of things, no moral quality is implied. They are sanctified or made holy because set apart for God.

John Wesley, in addressing his preachers on the question of entire sanctification, discrimination between the respective claims of gradual and **instantaneous** sanctification, said: "Hence, more and more doubt if we are to be sanctified at all till death: I mean sanctified throughout, saved from all sin, perfect in love shall we defend this perfection, or give it up? You all agree to defend it, meaning thereby, **as we did from the beginning**, salvation from all sin, by the love of God and our neighbors filling the heart. You are all agreed, we may be saved from all sin before death. The substance then is settled. But, as to the circumstance, is the change instantaneous or gradual? It is both, one and the other. From the moment we are justified, there may be a gradual sanctification, or a growing in grace, a daily advance in the knowledge and love of God. And, if sin cease before death, there must be, in the nature of the thing, an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. But, should we in preaching, insist on both, one and the other? Certainly, we must insist on the **gradual change**, and that **earnestly and continually**. And, are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the other, because

constant experience shows the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in the souls. They are saved by hope, by this hope of a total change, saved with a gradual increasing salvation. Destroy this hope, and that salvation stands still, or rather, decreases daily; therefore, whoever would advance the gradual change in believers should strongly insist upon the instantaneous." Let us "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Let us believe that it is impossible for the soul of man to be happy with God until it has become holy like God's holiness. Holiness is a check to sin, and an encouragement to righteousness.

When sanctification is used of persons, it has a three-fold meaning.

1. IN POSITION

Believers are eternally set apart for God by redemption, "through the offering of the body of Christ once." Hebrews 10:9-10.

"Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

"I beseech you brethren by the mercies of God that ye," etc.

Positionally, therefore, believers are "saints" and "holy" from the moment believing. Phil. 1:1, "Paul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The same writer addressing the Hebrews (3:) said "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as Moses was faithful in all his house."

We get the idea of a local church which is an assembly of professed believers on the Lord Jesus Christ, living in one

locality, who assemble themselves in His name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the word, discipline, and the furtherance of the Gospel. Acts 20:7, "And upon the first day of the week when we gathered together to break bread."

The simplest form of a local church, Matt. 18:20, "Where two or three gathered together in My name, there I am in the midst," said our blessed Christ in that memorable sermon. Brethren, I want that you sense the great importance of the church and religious requirements. Paul, speaking to the Corinthians (3:16-17): "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Here may we not in the words of Charles Wesley say:

"He wills that I should holy be;
That holiness I long to feel:
That full divine conformity,
To all my Saviour's righteous will."

II. IN EXPERIENCE

The Christian believer is being sanctified by work of the Holy Spirit through the Scriptures. For Jesus declares in that great prayer of intercession (John 17:17-19), "Sanctify them through thy truth: thy word is truth."

"As thou hath sent me into the world, even so have I sent them into the world."

"And for their sakes I sanctify myself, that they also may be sanctified through the truth." Thank God that great theologian of the New Testament informs us in (2 Cor. 3:18), that we all, with open faces beholding as in a glass the glory of the Lord and changed into the same image from glory to glory, even as the spirit of the Lord. He speaks of ministry, its spiritual and glorious phases.

Hear him speaking to the Thessalonians (1 Thess. 5:23-24), "And the very God of peace sanctify you; and I pray

God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus."

"Faithful is He that calleth you, and who also will do it." We have again the emphasis placed on the model walk, and the day of Jehovah.

"Walk in the light! so shalt thou know,
That fellowship of love,
His spirit only can bestow,
Who reigns in love above."

—Bernard Bartow.

III. IN CONSUMMATION

The Christian believer's complete sanctification awaits the appearing of the Lord. The Apostle Paul, speaking to the Ephesians touching the married life of spirit-filled believers as illustrating Christ and the Church (Eph. 5:25-27).

"Husbands, love your wives even as Christ also loved the church and gave Himself for it," etc.

Here we have Christ's love-work for the church presented in threefold manner—Past, "for love, He gave Himself to redeem the church" (verse 25); Second—Present, "in love, He is sanctifying the church (verse 26); Third—Future, "for the reward of His sacrifice and labor, He will present the church to Himself in flawless perfection," "One pearl of great price" (verse 27).

"Beloved, now we are the sons of God, it doth not yet appear what we shall be; but we know that when we shall appear we shall be like Him, for we shall see Him as he is" (1 John 3:2).

The Apostle Paul speaking again in Corinthians stating the believer's position in grace said: "Unto the church of God which is at Corinth to them that are sanctified in Christ Jesus our Lord, both theirs and ours." This shows the believer's position in Christ Jesus, in the family of God, and his walk, or actual state.

The Christian believer's position in grace is the result of the work of Christ and is fully entered the moment Christ is received by faith, (John 1:12) speaking of the two classes, son and unbelievers, John said, "But as many as received him, to them gave He power to become the sons of God, even to them that believe on His name. Which were not born of blood, nor of the will of the flesh, nor of the will of man, but of God."

The weakest and most ignorant and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the after work of God in his behalf, the application of the world and conscience (John 17:17) in the sublime prayer of intercession Christ said: "Sanctify them through thy truth, Thy word is truth." The divine chastening (1. Cor. 11:32) speaking of the order and meaning of the Lord's Table said: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world"—the ministry of the gifts of Christ to His body and purpose of the ministry of gifts. (Eph. 4:11, 12, 13.) "And, He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The difficulties and trials of the path. (1 Peter 4:12, 13.) "Beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you: But rejoice, in as much as you are partakers of Christ's sufferings; that, when His glories shall be revealed, ye may be glad, also, with exceeding joy."

And the final transformation at the appearing of Christ (I John 3:2) the aged apostle said:

"Beloved, now are we the sons of God, and it doth not yet appear, what we shall be; but we know that we shall be like Him, for, we shall see Him as He is"; all have for their object to make the believer's character conform to his ex-

alted position in Christ. The Christian believer grows in grace, not into grace.

Indeed, we are told that "without holiness, no man can see God" (Heb. 12:14).

Without this, his admission into the church, and his fellowship with the saints, would avail him little; indeed, his condemnation would be greater on account of his privilege, for of him to whom much is given, much will be required.

The saint is, first of all, a man who knows that he belongs to God, and is glad to belong to Him, and then, afterwards he becomes righteous and pure and radiant, but it all starts with yielding himself to God. That is to say, no man has reached the end which he was created and adapted to reach, unless he has surrendered himself to God.

Man's chief aim is to glorify God, and he will never be "perfected" until he is sanctified.

He must begin with consecration and then holiness of character, and beauty of conduct, and purity of heart will all come after that. It is vain to put the "cart before the horse," and try to work at mending your characters, before you have set right relationships to God. Begin with sanctifying, and you will come to perfection.

Our hearts and spirits are wonderfully elastic. They can take in a great deal more of God than we think they can, or they ever have before. We can receive just as much of the infinite Life into our finite spirits as we will.

Brethren, if we are not ascending the ladder that reaches to Heaven, which is Christ Himself, we are descending; and if we are not growing we are dwindling; and if we cannot say that we are being sanctified, we are being made more and more common and profane.

It is most gloriously true that "God is love," but, every reader of the Bible knows, if it should be written in full, it would read, "God is Holy Love."

Or, even so beautiful a trait as mercy, it is written, "The tender mercies of the wicked are cruel," and so much the more as love is greater than mercy, may we say, "The laws of the unholy are cruel."

Never again, then, let us be guilty of the dangerous and harmful contrast between holiness and love in which a careless and thoughtless sentimentalism may have at times betrayed us. "For the Lord our God is Holy" and "as He is holy, so should we be holy." "Exalt the Lord our God, for He is holy."

Holiness is, therefore, justly stated by theologians as at once the result and the **evidence of conversion**, or of **repentance** and **regeneration**. Let no one cherish vain delusions. He who is destitute of holiness, or who remains not in the pursuit of it, has not been converted, has not repented, has not been born of the spirit, has not been sanctified.

May we conclude with the poet:

"What is our callings' glorious hope,

But inward holiness!

For this to Jesus I look up,

I calmly wait for thee!

When Jesus makes my heart His house,

My sin shall all depart,

And, Lo, He saith: "I quickly come,

To fill and rule thy heart.

Be it according to thy word,

Redeem me from all sin;

My heart would now receive thee, Lord;

Come in, my Lord, come in!"

III

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